



NOVEMBER 1955  
Special Temple Issue

*The* IMPROVEMENT ERA



THE IMPROVEMENT ERA

*Special Temple Issue*

# *Articles of Faith*

## *of*

### *The Church of Jesus Christ of Latter-day Saints*

WE BELIEVE in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

WE BELIEVE that men will be punished for their own sins, and not for Adam's transgression.

WE BELIEVE that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

WE BELIEVE that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

WE BELIEVE that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

WE BELIEVE in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

WE BELIEVE in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

WE BELIEVE the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

WE BELIEVE all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

WE BELIEVE in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

WE CLAIM the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

WE BELIEVE in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

WE BELIEVE in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—*Joseph Smith.*





The Los Angeles Temple at night.

—Photograph by Daniel W. Brock

**A**nd verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

**F**or I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

(D&C 124:40-41.)

# The IMPROVEMENT ERA

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The Church of  
Jesus Christ  
of Latter-day Saints

## The Cover

Etched against the skyline of Los Angeles where it may also be seen from far out at sea, this temple was photographed in natural color by Hal Rumel and reproduced as a feature of this special temple issue of THE IMPROVEMENT ERA.

Due to the many special articles on the temples, many of our regular features were omitted from this issue. Watch for them next time.

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THE IMPROVEMENT ERA

# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### August 1955

**20** SCORES of the final games of the all-Church junior softball tournament: San Diego 2, Inglewood 1 (first and second places); Salt Lake Thirtieth 16, Central Park 0 (third and seventh); Ogden Twenty-seventh 7, Clearfield Second 3 (fourth and eighth); Montpelier 5, St. David 1 (fifth and ninth); Chandler 4, Layton Fifth 3 (a ten inning game which awarded Chandler sixth place and consolation; Layton placed tenth in the tournament). Inglewood received the sportsmanship award.

**21** ELDER Julius B. Papa, formerly first counselor in the Gridley (California) Stake presidency, succeeds President Harry E. McClure as stake president. Elder Wilbur F. Mills, formerly second counselor, sustained as first counselor, and Elder Leslie H. Nims sustained as second counselor.

**22** NEARLY twenty-five hundred music lovers of Manchester, England, gave a thunderous reception to the concert of the Salt Lake Tabernacle Choir in historic Free Trade Hall.

**23** THE ANNUAL senior all-Church softball tournament opened in Salt Lake City. Scores of today's games: Ogden Thirty-fourth 6, Oak City 0; Hibbard 7, Richland 0 (forfeit); Murray Second 6, Vermont 4; Pleasant Green 2, West Weber 1; Phoenix Seventh 12, Salt Lake City Twenty-ninth 3; Wells-ville 6, Lethbridge 0; Southgate 3, Richfield 2; Orem First 12, Malad Fourth 5; St. George 7, San Mateo 0; Glendora 5, Fairmont 3; Providence 5, Nyssa 0; Naples 2, Kaysville 0; Murray First 15, Grace First 9; Mesa Eighth 6, Provo Eleventh 4; Syracuse 11, Bountiful Tenth 4; San Antonio 5, Concord 0.

**24** THE Tabernacle Choir presented its concert at Sophia Gardens in Cardiff, Wales.

Scores in today's senior all-Church softball tournament: San Antonio 2, Southgate 0; Wellsville 5, Phoenix 1; Pleasant Green 11, Murray Second 1; Ogden Thirty-fourth 15, Hibbard 1; Mesa Eighth 7, Syracuse 1; Naples 6, Murray First 5; Glendora 2, Providence 1 (ten innings); Orem First 8, St. George 3; Oak City advanced with a bye, Richfield Second 17, Concord 8; Vermont 6, West Weber 4; Lethbridge 4, Salt Lake City Twenty-ninth 2; Kaysville Second 21, Grace First 2; San Mateo

15, Malad 6; Fairmont 8, Nyssa 1; Bountiful Tenth 4, Provo Eleventh 3.

**25** SCORES in today's senior all-Church softball tournament: Pleasant Green 1, Ogden Thirty-fourth 0; San Antonio 2, Wellsville 1; Orem First 9, Glendora 6; Mesa Eighth 14, Naples 0; Hibbard 9, Murray Second 1; Phoenix 2, Southgate 1; Providence 7, St. George 0; Syracuse 4, Murray First 1; Lethbridge 2, Richfield First 1; Vermont 16, Oak City 7; Fairmont 9, San Mateo 5; Kaysville Third 3, Bountiful Tenth 2.

**26** SCORES in today's senior all-Church softball tournament: San Antonio 2, Pleasant Green 0; Orem First 3, Mesa Eighth 1; Ogden Thirty-fourth 2, Wellsville 0; Phoenix 12, Hibbard 1; Glendora 3, Naples 1; Providence 3, Syracuse 2 (eleven innings); Lethbridge 3, Vermont 2; Kaysville 3, Fairmont 1.

**27** AMID appropriate ceremonies at Newchapel, Surrey County, England, President David O. McKay broke ground for the new British Temple. Others participating in the ground breaking were Elder Richard L. Evans of the Council of the Twelve, Elder Edward O. Anderson, temple architect, Sir Thomas Bennett, British architect who has assisted with the plans, and President A. Hamer Reiser of the British Mission.

Final games of the senior all-Church softball tournament were played with San Antonio defeating Orem First by a score of 4 to 0 for first and second places. Other scores were Pleasant Green 5, Mesa Eighth 2 (third and seventh); Ogden Thirty-fourth 3, Glendora 0 (fourth and eighth); Phoenix 8, Providence 0 (fifth and ninth); Kaysville Third 3, Lethbridge 1 (sixth and tenth). Kaysville Third won consolation honors and Naples was awarded the sportsmanship trophy.

**28** ELDER Harold B. Lee of the Council of the Twelve dedicated the Murray (Utah) Stake center, which will also be the home of the Murray Fifth, Seventh, and Ninth wards.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Claremont Ward, Berkeley (California) Stake.

Elder Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Yreka (California) Branch, Klamath Stake.

Honolulu Stake, 222nd in the Church, was organized from parts of Oahu

(Hawaii) Stake with President Jay A. Quealy, Jr., and his counselors, Elders James E. Hallstrom and Lawrence E. Haneberg, sustained. With a membership of 4141, Honolulu Stake has the following wards and branches: Au-waiolimu, Waikiki, Kaimuki, Kahala, Waimanalo Branch, Kailua Branch, Kaneohe. President Edward L. Clissold was re-sustained as president of the Oahu Stake. Elder Max W. Moody was sustained as the new first counselor, succeeding Elder Fred E. Lunt, and Elder George K. Kekaouha was re-sustained as second counselor. Oahu Stake, with a membership of 4961, has the following wards and branches: Lanakila, Kalihi, Kalihi-Kai, Pearl City Branch, Nanakuli Branch, Wahiawa, Laie, Laie Second, Hauula Branch. President Joseph Fielding Smith and Elder Adam S. Bennion of the Council of the Twelve were in charge of these organizations.

Elder Ben E. Lewis sustained as president of the East Sharon (Utah) Stake, succeeding President Henry D. Taylor, recently named to preside in the California Mission. Elders R. Bliss Allred and Elmer L. Terry sustained as counselors. They succeed Elders William C. Faulkner and Bertrand A. Childs.

**31** THE SALT LAKE Tabernacle Choir presented its concert in Amsterdam, Holland.

### September 1955

**1** THE SALT LAKE Tabernacle Choir presented its concert at Scheveningen, Holland.

**3** THE FIRST PRESIDENCY announced the appointment of Elder Henry A. Smith as president of the Central Atlantic States Mission, succeeding President Claude W. Nalder, deceased. President Smith is currently serving as president of the Pioneer (Salt Lake City) Stake, and as second vice chairman of the Pioneer Region of the Church welfare program. He is a former counselor in the stake presidency, a former member of the general board of the Deseret Sunday School, and a former superintendent of the Pioneer Stake Sunday Schools. Accompanying him to this new field of labor will be Mrs. Smith and their two youngest daughters, Myrna and Julie.

The Salt Lake Tabernacle Choir gave its concert in Copenhagen, Denmark.

(Continued on following page)



# A New Horizon in Southern California

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

AS THIS number of the ERA was prepared, President David O. McKay was in western Europe, and the President of the Council of the Twelve was completing a tour of East Asia and some of its offshore islands. The Salt Lake Tabernacle Choir was "concertizing" in Europe. Dedicated were a temple site near London and a completed edifice in Bern, Switzerland. All these events were symbolizing new horizons in Europe and Asia.<sup>1</sup>

Now, in Los Angeles, California, is the largest "House of the Lord" raised, to date, by the Church of Jesus Christ of Latter-day Saints. Symbolically and in reality, the Los Angeles Temple constitutes a new horizon in the industrial, commercial, agricultural, and cultural capital of the American Southwest. Los Angeles is the pivot of that great western section of the United States described in these columns one month ago. It is not unlikely that the membership of the Church in the city of Los Angeles will, in the near future, outstrip that of Salt Lake City, as the great metropolis west of Cajon Pass continues to grow and develop. So, new horizons beckon in Southern California.

By day, the towering spire at Santa Monica Boulevard and Malcolm Avenue, composes one of three principal landmarks of the vast city—together with the Civic Center and the La Brea Towers, that impressive housing facility dominating "Miracle Mile." By night, the floodlit steeple and its trumpeting angel shines as the principal beacon of West Los Angeles. From the mansions of Bel-Air, the shops of Pico or the streams of traffic swirling on Wilshire, Olympic, National, or Sepulveda boulevards, the

temple can be seen and directions reckoned.

Nearby, to the north, beyond Westwood village, are the great buildings of the University of California at Los Angeles. Fronted on Le Conte Avenue by the eventual forty million dollar medical center of that great institution, thousands of students in graduate and professional schools can see a new feature of the skyline between the campus and the Baldwin Hills. Part of their universe of cognition hereafter, at the Westwood campus, will be this new element in the horizon to the south. What does it stand for? What will the spire signify to these select, trained men and women who will, in part, lead our professional and scientific life in the future? What will it signify to the thousands sweeping by in the endless traffic? What will it signify to the men of Hollywood returning to their domiciles in Holmby Hills, to the people in the acres of homes roundabout?

Here, obviously, is a monument peculiar to the genius of a unique American religious experience, born on the frontier of western New York, ever moving to its desert-mountain capital in the Great Basin. Its security realized and its adherents recognized as welcome and worthy exponents of American (and other national) life, their acceptance as friends and neighbors has become international. Thus the Los Angeles Temple, together with its sister edifices at home and abroad, suggests a triumph not only for the unique revelation that inspires Mormonism, but also for the development of common bonds of

<sup>1</sup>See "A New Horizon For Europe," ERA, December 1952.

understanding and tolerance that may eventually unite all men in all lands, whether confirmed in the same religious faith or not. It stands there in its unique sense, a new witness for Christ—a reminder that the teachings of the Sermon on the Mount represent a still-unreached standard of personal and social conduct, professed or unprofessed. To those of Judaism and the non-Christian faiths, the temple may well recall Israel's struggle to establish a singular form of worship and to rear temples in earlier times in other climes. A reminder of the past, it is also a monitor for conscience in the future, especially for those who are privileged to enter its doorways. Those who are enabled to enter the house of the Lord have the unusual responsibility to try to achieve the individual and social conduct outlined by him to whom the house is dedicated. If those who enter exhibit at some future day in their lives more of meekness, of hungering and thirsting after righteousness—if they become more merciful and come to reflect in their lives more intelligence and more purity of heart, then will the new spire in Los Angeles (as the new spire in Bern) come to have meaning for the passers-by, for the busy housewife entering the Westward-Ho supermarket on Westwood Boulevard; for the student or high-domed professor glancing out of his office window at UCLA, the Hollywood director reading a script before his swimming pool in Bel-Air, and the suffering army veteran peering from his hospital window at Sawtelle. Then, and only then, will there be possible a real new horizon in these times in Southern California.

## THE CHURCH MOVES ON

(Continued from preceding page)

4 PRESIDENT David O. McKay dedicated the French Mission home in Paris.

The Salt Lake Tabernacle Choir participated in sacred service in Copenhagen, Denmark.

Elder George C. Ficklin sustained as president of the South Bear River Stake, succeeding President Clifton G. M. Kerr, recently called to preside in the British Mission. Elders Reese B. Mason and

Deloris Leo Stokes sustained as counselors to President Ficklin. President Kerr's counselors, Elders Reginald Hunsaker and Wayne Sandall were released with him.

6 THE Salt Lake Tabernacle Choir presented its scheduled concert in Berlin's Schoenberg Sportshall, and a second, unscheduled concert for refugees from the East German Zone.

8 PRESIDENT David O. McKay celebrated the eighty-second anniversary

of his birth quietly at Bern, Switzerland.

The Salt Lake Tabernacle Choir presented its concert in Wiesbaden, a short distance from Frankfurt, Germany.

9 THE SWISS TEMPLE was opened and guided tours were given to public officials and others.

The First Presidency announced the appointment of Elder J. Earl Lewis as president of the Canadian Mission. He

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THE IMPROVEMENT ERA

# On The Bookrack

## WHERE IS WISDOM?

(Stephen L Richards, Deseret Book Company, Salt Lake City. 1955. 419 pages \$3.50.)

FOR MANY years President Richards as a member of the General Authorities has been among those who prompted the thoughtful direction of the Church in the way it should go. His addresses both among the Latter-day Saint assemblages and civic and business groups have promoted good results.

President Richards has brought to all who have been privileged to listen to him new insight into old doctrine and familiarity with new ideas. His address to the National Bankers' Association, for instance, set into action a policy on installment buying that has revolutionized that activity.

President Richards has captured the essence of the principles of the religion of the Church of Jesus Christ of Latter-day Saints and has brought it to his readers with the forcefulness of a master leader. Among the subjects that he treats which are of vital import to young and old in the Church are: gambling, tithing, free agency, work, repentance, the Word of Wisdom, the origin of man, and many other subjects. The diversity of the material he treats is only equalled by the places where he delivered his addresses—and the messages also have variety, even while they all point to the one end; the making of a man who can be called a son of God.

Not all of President Richards' addresses could be included in the confines of one book; consequently, from some of his additional talks some of the salient excerpts have been selected and listed alphabetically under headings to make them useful for readers and speakers. Surely, *Where Is Wisdom?* is a book that must be in every Latter-day Saint library.

## HISTORY OF THE YWMA

(Marba C. Josephson. YWMA, Salt Lake City. 1955. 400 pages, 11 plates. \$1.00.)

HERE is a story of eighty-five years of continued progress. The author has been Associate Editor and Associate Managing Editor, of *THE IMPROVEMENT ERA* since 1935, and so has been for the last two decades one of the most active participants in the story which she writes.

Although labeled a "history"—and properly so—the book has a style that is not strictly chronological, but topical. This adds both to the ease of reading and clearness of understanding; moreover, inasmuch as the later topics deal with problems that are the outgrowth of earlier factors, the book no-

where loses the sense of continuity in progress that has featured the Mutual organization from the start. The book "moves," as did the association whose development is here chronicled.

From its inception as a "Retrenchment Association" in President Brigham Young's family through its spread to the wards and stakes down to its present Church-wide scope; from the struggling *Young Woman's Journal* on which "\$10.00 a month was allowed for a stenographer and typewriter" with "an additional \$2.50 a month for proof-reading" down to the present *THE IMPROVEMENT ERA*; through the development of the beautiful symbolism of the Bee Hive and Gleaner groups; and from the question of proper age limits down to the present Senior Special Interest groups consisting of people who have outgrown the MIA age but refuse to graduate—all these topics and many others are treated with painstaking detail and heartwarming appreciation.

Not the least valuable portion of the book is the last hundred pages devoted to six appendices which contain a wealth of biographical and statistical data; this section makes the book a valuable work of reference, in addition to its primary value as a story of the growth of the young women's organized activities.

Two types of people can read this book with interest and benefit: first, those who once attended Mutual, who are bound to find in this book something that rouses reminiscent appreciation; and second, those who did not attend Mutual, and who still have a lot to learn.—S. B. T.

## THE TEN COMMANDMENTS TODAY

(Deseret Book Company, Salt Lake City. 149 pages. 1955. \$2.00.)

THIS compilation of chapters on the Ten Commandments has been written by the General Authorities plus two experts in their fields. Those who have written these definitive answers to what the Ten Commandments may mean in the lives of people in the atomic age include, President Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Mark E. Petersen, LeGrand Richards, Adam S. Bennion, and Richard L. Evans, of the Council of the Twelve; General Superintendent Elbert R. Curtis of the YWMA, and W. Cleon Skousen of Brigham Young University, formerly with the FBI.

The revelation of the Decalogue to the children of Israel through Moses was as much for the Saints of the modern days as for those who lived in the far-off times.—M. C. J.

## THE KINGDOM OF GOD RESTORED

(Carter E. Grant. Deseret Book Company, Salt Lake City. 602 pp. 1955. \$4.00.)

IN THIS book Carter E. Grant has put the results of a lifetime of Church history and doctrine. As a leader of youth for thirty-one years through the seminaries and principal during twenty-five years of that time, he knows what interests people as well as to present authentic material in a palatable way. He also has ferreted out some unknown facts that make his study of the kingdom of peculiar importance and significance. Written in a dramatic manner, *The Kingdom of God Restored* will provide many hours of stimulating reading.

Not the least important of the material he includes are the personal interest items that he has gleaned from the families, like his own, of pioneer stock. These poignant incidents bring lumps to the throats of the readers and make them determine to try to measure to the fortitude and faith of their ancestors.

A complete text, it includes in addition invaluable maps and pictures which make clear the progress of the Latter-day Saints in their heartbreaking long trek across the entire country of the United States—including the journey of the Mormon Battalion to California and back to Utah.—M. C. J.

## IF I WERE IN MY TEENS

(IMPROVEMENT ERA. Bookcraft Company, Salt Lake City. 128 pp. \$2.00.)

THIS is a symposium by twenty-two authors, ten men and twelve women, most of whom are present or past members of the MIA general boards, and who range in age from less than thirty to more than a hundred. These articles appeared first as a series in *THE IMPROVEMENT ERA*, and are here assembled in a single attractive volume.

One would expect that, where a score of authors write on a single subject, a certain amount of sameness would be inevitable. Instead, although each chapter in this book deals with the ideals, opportunities, and motivations of youth, the specific examples chosen for discussion are so diverse that the effect is one of delightful variety rather than of monotony. The book is remarkably free from repetitiousness.

These articles can be read with interest and benefit by anyone, child or adult, who has an appreciation for good reading of the heartwarming, faith-promoting, inspirational type.—S. B. T.



# Poetry

## PRAYER IN NOVEMBER

By Lee Avery

Now trees are gaunt and bare and gray,  
Such lonely things to see—  
Yet, stripped of scarlet and of gold,  
They wear a dignity.

Teach me, oh Lord, to stand as mute,  
To hold my head as high—  
Not mourning loss of brighter days,  
But reaching to the sky!

## THANKSGIVING DAY

By Zelda Davis Howard

You came to me, and stayed a little while  
And my heart caught the springtime of  
your smile,  
My living room was made a gayer place  
By your laughter, swinging skirts, and dainty  
lace.  
The choice fruits of golden November you  
brought  
Were sweetest of all of the harvest, I  
thought;  
The abundance of joy you gave away  
Just added the more to my Thanksgiving  
Day—  
The music you etched into this lovely hour  
Will return often with its cheering power,  
And the prayer you left will constantly be  
A source of strength, and comfort unto me.  
Flowers fade, and the seasons of life are  
fleet,  
But precious memories live long, freshly  
sweet.

## GOLDEN WAIT

By Leone E. McCune

There should be wind to strip the maple  
leaves  
And frost to wither petals of the rose,  
But winter cannot come while sunlight lies  
In golden pools of light and warmth  
On stubbled field and vale and garden plot.  
Too soon gray gossamer veiling will be  
drawn  
Across the gold-brown hills, delphinium  
skies  
Too soon as far as eyes can see  
Will be long white slopes and leafless trees.

## PATTERNS

By Catherine E. Berry

The pattern of the days is broken now,  
No longer must the clock be set  
To rise at any certain time—the bough  
Is stripped of leaves and fruit—and yet  
Though all are gone, the habit is so deep  
When morning sunshine floods the sky  
I can no longer lose myself in sleep,  
Nor break the pattern, though I try.

Oh, those were busy days and busy years,  
When footsteps ran across the floor,  
When hands reached out to me and childish  
tears  
Must be effaced—but now the door  
Has closed upon that episode, they go their  
way  
To make their own new patterns now;  
And I hold close within my heart the day  
New leaves will bloom upon the bough.

## WISDOM IN WAITING

By Iris W. Schow

The rose's imperceptible unfolding,  
The blending of the flavor of the peach,  
Are not alone in time's protracted holding.  
It is a common thing for those who teach

To find that lessons children cannot master  
Are best laid by for less exacting stints,  
Until, through maturation, minds leap  
faster,  
And fancy grasps what explanation hints.

The Master Teacher, then, in song perfected,  
May blend our way and confidently hear  
Earth voices, all too falteringly projected,  
Knowing some day they will rise true and  
clear.

## WHERE BIRCHES GROW

By Marion Leonard

Where birches grow, no rasp of leaf nor  
whine  
Of covering bough is heard; throughout the  
hour  
Of vicious storm the giant birch, benign,  
Sure-rooted veteran stands, a slender tower  
Turned white perhaps by lashings borne  
with fine  
Aloneness like the calm of a beacon's power.

When lesser trees are torn and terrified  
And wail, confused and shrill with doubting,  
no  
Unworthy or demeaning sound of pride  
Or scorn is uttered by a birch. I go  
My way nor will, however pressed or tired,  
Forget that once I lived where birches grow.



—Photo by Bessie Gladding

## IN TIME TO COME

By Bessie Gladding

Little boy, your rice bowl stands  
For all the bowls in children's hands  
In all our near and distant lands.

Bowls that should be heaped up high  
With varied foods these lands supply  
To make boys strong and bright of eye.

In time man's heart will have its way,  
And war will go, and peace will stay  
Where healthy children romp and play.

## SONNET FOR STREET LAMPS

By Beverly Boone

Tall street lamps stab the blackened wall  
of night  
And let round pools of silver light seep  
through,  
Inviting youths to play within each bright  
And magic ring their games both old and  
new.  
Here lovers are inclined to pause and drink  
Again from rapturous cup with ardent looks;  
To memorize each face; to let it sink  
Deep down into the heart's own sacred  
nooks.  
How welcome does the lighthouse beacon  
gleam  
To weary sailors bound to stormy foam—  
So does the glow from corner street lamps  
seem  
To travelers at night when close to home.  
Each street lamp carves its own enlightened  
world  
From darkness as each halo is unfurled.

## THANKSGIVING DAY

By Eunice Buck

November means so much to me,  
Though leaves have fallen to their rest,  
Easing the limbs on each staunch tree,  
That served in ways it could do best.

November means so much to me,  
Though clouds are forming in the sky  
With snowflakes near, and I can see  
The nests of birds who've learned to fly.

November means so much to me,  
With fruits and grain all stored away;  
It's now I know God's plan as we  
Give thanks to him Thanksgiving Day.

## TOUCH OF FROST

By Anobel Armour

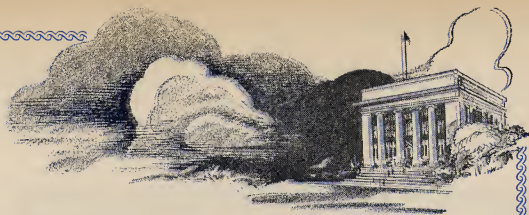
Deep frost had set trees on the window-  
pane  
And I saw the forests of home again,  
Pines on the mountains and snow-stars  
falling  
And the sound of a high and white wind  
calling.  
My heart tilted over and let me go  
Back to green trees and the hills of snow  
Though I had never intended to be  
Less than content with the life that we  
Shared in the heart of a busy city.  
So I turned and with no trace of pity  
Told my homesick heart that its love was  
here  
And that home is the place which the heart  
holds dear!

## YOUNG READER

By Ethel Jacobson

I can read the letters—  
A and B and C—  
All twenty-six of them,  
All the way to Z—  
Spelling out the stories  
Upon a printed page;  
The million, million stories  
From every place and age,  
The billion, trillion stories  
Everywhere I look,  
In the waiting wonderland  
Of an open book.

## THE IMPROVEMENT ERA



# The Purpose of the Temple

by President David O. McKay

WE ARE GRATEFUL for the inspiration from the Lord to his servants to erect new temples, the first one in Europe, near Bern, Switzerland, dedicated last September; the Los Angeles Temple, which will be dedicated soon, and others planned in England and New Zealand. Here in these buildings faithful members may receive all the blessings associated with eternal covenants and ceremonies given in the house of the Lord.

We are grateful for the privilege we have of raising temples in these lands where freedom is cherished, where the individual is free to worship God according to the dictates of his own conscience. We ask for a continuation of blessings upon these nations. They are God-fearing people. The love of the Lord and of truth is in their hearts.

A temple is not a public house of worship. It is erected for special purposes. Indeed only members of the Church can enter a temple who receive a recommend from their bishops and presidents of the stakes or branch and mission presidents.

One of the distinguishing features of the Church of Jesus Christ, restored in our day and dispensation in its fulness, is the eternal nature of its ordinances and ceremonies. In the temple some of these most sacred ordinances and ceremonies are performed. For example, generally in civil as well as in church ceremonies couples are married "for time" or "until death doth us part." But love is as eternal as the spirit; and if the spirit exists, as it does after death, so will love. Each of you husbands will recognize your wife in the other world, and you will love her there as you love her here, and will come forth to a newness everlasting in the resurrection. Why should death separate you, when love will continue after death?

Those who are married in the temple are married for time and all eternity and sealed by the authority of the Holy Priesthood so that the family will continue into the eternities.

Paul referred to the practice of baptism for and in behalf of the dead in his argument in favor of the resurrection. He said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? . . ." (I Cor. 15:29.) The pseudo-Christian world has stumbled over the meaning of this simple text, and not a few commentators have tried to explain away its true applicability to all mankind of the Savior's teachings.

All Christians believe or should believe in the words of the Savior that: ". . . Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Note what that says: ". . . Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." Also, "He that believeth in the Lord Jesus Christ shall not perish, but have eternal life." (See *Ibid.*, 3:15.)

What about your great, great ancestors who never have heard of the name of Jesus Christ? What about the millions who died without having heard his name? They are our Father's children as much as you and I. Is it the act of a loving Father to condemn them forever outside of the kingdom of God when they have no opportunity to hear the name of Jesus Christ? "We believe that . . . all mankind may be saved, by obedience to the laws and ordinances of the Gospel." And we also believe that those who have died without having heard it here in mortality will have an opportunity to hear it in the other world. We are told that in the New Testament. Where did Christ's spirit go while his body lay in the tomb? The Apostle Peter tells us that he went to preach to the spirits who were in prison, who were once disobedient in the days of Noah when the ark was being prepared. (See I Peter 3:19-20.) Those who died thousands of years ago were still existing, and the gospel was taken to them as it will be taken to all of our Father's children. That is another purpose of the temple. You may have the opportunity of gathering the

(Concluded on following page)

## The Editor's Page

names of your ancestors, and by being baptized by proxy, they may become members of the kingdom of God in the other world as we are members here.

We pray that the love of the gospel and the universal brotherhood of man may increase among nations, that

true peace may soon be established on earth, and that God's will be done in earth, as it is in heaven.

The purpose of the temple is to bless those members who willingly give of their time and their talents to become "saviors on Mt. Zion."



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## Was Temple Work Done in the Days of the Old Prophets?

### Question:

*"Was temple work done in the days of the old prophets? Did they have the sealing powers or was all of this work left for the Church in this dispensation? If they had it, was it done in temples?"*

### Answer:

The detailed history of the performance of the saving ordinances of the gospel as practised in ancient times was never recorded in any detail, because such ordinances are sacred and not for the world. There are, however, in the Old Testament references to covenants and obligations under which the members of the Church in those days were placed, although the meaning is generally obscure. For example in Exodus 40:12-15, Numbers 25:11-13, and Jeremiah 31:31-33, we have reference to sacred covenants.

The fact that Adam and Noah, long after they were dead, appeared to Daniel as Michael and Gabriel (Dan. 10:13, 21; 8:16); and to Zacharias and Mary, (Luke 1:11-19; and 1:26-31) is evidence that they had received the fulness of blessings that entitled them to stand in the presence of God. Likewise the appearance of Moses and Elias on the mount of transfiguration with our Redeemer and his apostles, Peter, James, and John, is evidence that they also had obtained the fulness of the blessings of exaltation. Moreover, the fact that Elijah was the last of the ancient prophets to hold the keys of the sealing power before the coming of our Savior in his ministry, is evidence that this power was exercised in the interest of Israel in ancient times. Because of the fact that Elijah held this sealing authority, the Lord inspired Malachi to prophesy of Elijah's coming in the last days to restore these keys of authority in the following words:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5-6.)

We know that this prophecy was fulfilled, for on the third day of April, 1836, Elijah came to Joseph Smith and Oliver Cowdery in the Kirtland Temple and conferred upon them this sealing authority. Since that day the hearts of the children have turned to their fathers, and

without doubt the hearts of the fathers have turned to their children, and this influence is felt throughout the world causing the children to search the records of their dead. This fact is so definitely apparent that it cannot be denied. Today we have the privilege of going into our temples and there sealing children to parents and parents to each other that we all may, as Paul declared, bow our knees "... unto the Father of our Lord Jesus Christ.

"Of whom the whole family in heaven and earth is named, ..." (Eph. 3:14-15.)

That ordinances for Israel might be performed, the Lord commanded Moses to build a portable tabernacle—at times called the temple—in the wilderness in which sacred ordinances could be performed. The purpose of this building, in which Samuel officiated, has been declared in our day in these words: "For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise; that those ordinances might be revealed which had been hid from before the world was." (D & C 124:38.)

There is a sufficient reason why the ordinance of baptism is not more clearly revealed in the Old Testament, and it is that in the repeated copying of the ancient records and their repeated translations, scribes and translators took from the record the plain and precious parts because they were contrary to their beliefs or comprehension. The Book of Mormon makes this clear; and in the writings of Moses, as they are given to us, we have them restored; and we know that baptism was taught to Adam, and he taught it to his children. There are some references in the Old Testament to washings, which could well mean baptisms, and the evidence of the font in the temple of Solomon is a mute witness that washings must have been practised in it; these are spoken of as washings. The Book of Mormon makes the fact very clear that baptism was practised among the Jews, and in the writings of Moses which have been restored, we learn that baptism was taught to Adam, and he was commanded to teach it to his children.

Joseph Fielding Smith

THE IMPROVEMENT ERA





Swiss LDS Temple  
at Bern.

—Photo by G. Schmid

## DEDICATORY ADDRESSES DELIVERED AT SWISS TEMPLE DEDICATION

BY PRESIDENT DAVID O. MCKAY

*Opening remarks made by President David O. McKay at the dedicatory services of the Swiss Temple held in Bern, Switzerland, Sunday, September 11, 1955, 10 a.m.*

**B**EFORE BIDDING YOU welcome to this sacred service, I feel impressed to express a few words of gratitude and appreciation: First, gratitude to our Heavenly Father for having answered the prayer offered at the headquarters of this mission three years ago, when a group of four or five men knelt in the mission home and prayed for guidance in selecting the city and the site in which and on which would be erected the first house of the Lord in Europe. We express gratitude for God's replying

to that prayer and overruling matters that brought about the consummation of this beautiful temple. We express gratitude for the Choir, for the Lord's protecting care over you and your unprecedented tour. We are grateful for your conduct, for your inspiration — I was going to say matchless — singing as a group and as soloists. Your influence will go from soul to soul, not only among those who hear you, but among others who will hear of you, perhaps forever and forever. Who can tell?

We wish to express appreciation for those who have labored so earnestly, so conscientiously, to erect this edifice and to have it finished on time. We have in mind the architects, the contractors, the workers, who have la-

bored long and faithfully to have the temple completed for dedication. Recently workmen labored all night long for several successive nights in order to accomplish this great feat—for such it has really been! We express appreciation to the electricians and the technicians who have worked so untiringly and devotedly, overcoming all obstacles in order to install the necessary equipment to have a new presentation of the ordinances in the temple.

We welcome all who are present at the opening session of the dedicatory services of the first temple completed in Europe by the Church of Jesus Christ of Latter-day Saints. It is a memorable event, and each one present this morning is favored by having the opportunity of attending. I welcome also an unseen, but, I believe, a real audience among whom are former presidents and apostles of the Church, headed by the Prophet Joseph to whom was revealed the essential ordinance of baptism for those who have died without having heard the gospel, President Young, President Taylor, President Woodruff, President Snow, President Joseph F. Smith, who 49 years ago last month in the city of Bern, prophesied that "temples would be built in divers countries of the world," President Heber J. Grant, President George Albert Smith. Among them, too, I fancy would be Elder Stayner Richards who was so active in helping to select the two temple sites already chosen in Europe. With these distinguished leaders, we welcome departed loved ones, whom we cannot see, but whose presence we feel.

In my expression of appreciation I may not have mentioned others who deserve mentioning for their loyalty, their faithfulness, their devotion, with President Perschon, and others, in bringing about what one man here in Switzerland said has never before been accomplished—the completion of such a building at the time promised. We extend gratitude to our Father in heaven, and appreciation to all members of the Church and outside the Church who have in the least part put forth effort to bring about the consummation of this glorious House of the Lord.

We welcome the choir and all present, and pray that the Lord's Spirit will be with us to eliminate from our hearts everything that would

(Continued on following page)

## Dedicatory Addresses Delivered at Swiss Temple Dedication

(Continued from preceding page)

be contrary to our responding to the Spirit of God which we all feel is here.

\* \* \* \* \*

*Dedicatory Address delivered by President David O. McKay at the first session of the Swiss Temple Dedictory Service held in the Swiss Temple, Bern, Switzerland, Sunday, September 11, 1955, 10 a.m.*

ONE OF THE principal questions asked by reporters and newsmen in nearly all parts of the world is, "Why do you build temples? What is the difference between your temples and your church edifices?" They are very much interested in the answer to the first. As all who are present today know, the answer to that is that the temple is built for the performance of sacred ordinances—not secret, but sacred. One of those re-

lates to the union between husband and wife, and the sealing of children in that union or giving to the children the right to be born in the covenant. That interests nearly every intelligent reporter and investigator, especially when he or she realizes the truth, that love—the divinest attribute of the human soul—will be just as eternal as the spirit itself; so whenever any person dies, that quality of love will exist, will persist, and if any inquirer believes in the immortality of the soul, or, as they put it the persistence of personality after death, he must also admit that love will also persist. Logically there follows another question: Whom shall we love in the next world? A woman—an American woman—who with her husband asked that question, and in answer to my question, "Whom shall we love?" answered, "We should love everybody." "Yes," I replied, "we

should love everybody here." That's the injunction of the Savior, to love our neighbor as ourselves. But we are also told that earthly things are typical of heavenly things, and I fancy in the spirit world, when our thoughts, of pre-existence are fully incorporated with those experiences we have had in mortality, that we shall recognize our loved ones there and know them as we loved them here. And I love my wife more than I can love other people. I love my children. I love those with whom I have been closely associated more than I can love those whom I do not know. I can have sympathy; I have a desire to help all mankind, but I love her by whose side I've sat and watched a loved one in illness, or perhaps, pass away. Those experiences bind heart to heart, and it is a glorious thought to think, to retain, to cherish, that death cannot separate those hearts that are thus bound together.

Ordinarily, marriage among mankind is temporary; at longest, it is until death parts them. But only in the house of the Lord where the ceremony is performed by those who are thoroughly and properly authorized to represent Deity, to represent our Lord and Savior, Jesus Christ, can the union between husband and wife and parents and children be sealed for time and all eternity. That is the one purpose—why we are here today—to dedicate this house.

The other reason—principal reason—is not so easily understood. Some of the inquirers really call it "fantastic" until they get a glimpse of the justice of God; until we ask them, "Do you think that a just God would require me to conform to certain principles and ordinances in order for me to enter into the kingdom of God, and that he would permit you to enter the kingdom of God without complying with those things?" All we need to do is ask the world that question. Those who accept Jesus Christ, our Lord, as the author of salvation; those who accept his statements—unqualified statements—regarding the necessity of the obedience to certain principles, are bound to admit that everybody must comply with certain fundamental principles or else nobody need comply with them. Now that is the plain fact.

And we have, as you know, in holy writ, ample evidence that the Savior

### SWISS TEMPLE INTERIORS

Celestial Room



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THE IMPROVEMENT ERA



referred to one eternal plan. For instance, when that member of the Sanhedrin, Nicodemus—a man who had evidently listened to the Savior speak, who had read about him, who had probably followed him—called on him, compelled by the desire to know what that man had which the Sadducees and the Pharisees did not have, he bore his testimony and said, “Master, we know that thou art a teacher sent from God, for no man can do the miracles thou hast done except God be with him.” And then ensued the conversation, undoubtedly, which contained the questions—similar questions referred to. Undoubtedly, Nicodemus asked, “What must I do?” And one of the most remarkable statements we have in scripture was given as an answer to Nicodemus’ question: “Except a man be born again, he cannot see the kingdom of God.” And that is true! And that spiritual birth is necessary before any human being can even sense the spirituality which Christ lived and possessed. Nicodemus could not understand it. He put an interpretation of a physical birth upon that answer, and immediately faced the impossibility of an adult’s being born naturally again.

And then came an equally important statement: “Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:3-5.) If that principle is essential for one man, it is essential to all. Then the question may be asked as was asked by a Chinese student, a graduate of one of our leading colleges here, returning to China, and who was in conversation with a protestant minister, who said, “It is belief in Christ that is essential; only by belief can you be saved.” And the Chinese student said, “What about my ancestors who never heard of the name of Jesus Christ?” “Oh, they are all lost!” The Chinese student’s sense of justice was offended, for he immediately said, “I’ll have nothing to do with a religion so unjust!” Had that Chinese professor or doctor asked a Mormon elder that question, the latter would have answered, “They will have an opportunity to hear that gospel, and they will have an opportunity to be baptized, to be born of the water and of the Spirit, that they might also enter into the kingdom of God.”

Those two great purposes, when

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NOVEMBER 1955



Foyer



Waiting Room



Dining Room

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## Dedicatory Addresses Delivered at Swiss Temple Dedication

(Continued from preceding page)

preached properly, earnestly, and sincerely to the honest-in-heart, will appeal to the justice of those who love the truth. That is why this building is erected. What an opportunity is ours today to dedicate it for those and other purposes.

God help us to appreciate the restored gospel of Jesus Christ, all comprehensive. The philosophy of life is contained in it, and in this house will be presented, in the endowment, in addition to what I've said, the real philosophy of life, obedience to which will take the individual—and this is my testimony and I know it—from the low, selfish, envious, antagonistic, hateful level that characterizes the animal plane, right up to the Christ's, and he who can dedicate all his thoughts, his talents, even his life, can take the covenant of consecration, may pass through this veil figuratively into the presence of our Heavenly Father. The gospel is all comprehensive.

I pray this morning with all my soul, that all the members of the Church, their children, and their children's children, may at least glimpse the glory of the house of the Lord and have strength enough to apply the principles of the gospel of Jesus Christ which are eternal and applicable to every person living, in developing that spirituality which will bring peace on earth and good will toward men, as declared when Christ came as the babe of Bethlehem.

I humbly pray for us all and for our children in this regard, in the name of Jesus Christ. Amen.

\* \* \* \* \*

Will you now please join with me as I present this house to our Father:

### SWISS DEDICATORY PRAYER

O God, our Eternal Father: On this sacred occasion, the completion and dedication of the first temple to be erected by the Church in Europe, we give our hearts and lift our voices to thee in praise and gratitude. Help us to free our minds from idle thoughts and our souls from selfish and envious feelings, that in sincerity and truth we may assemble as one in singleness of pur-

pose in love of thee, of one another, and of all sincere people in the world.

We are grateful that in the spring of 1820, on the American continent, thou and thy Son Jesus Christ didst appear to the young man Joseph Smith; that thou didst introduce the Savior of mankind by saying, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) We are grateful that under thy guidance and inspiration the Church of Jesus Christ was organized in completeness, with apostles, prophets, pastors, teachers, evangelists, etc., for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the



Baptismal Font

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Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:12-13.)

Such is the divine message in these latter days to all thy children, living and dead!

Through hearing thy Son, and by obedience to his word, we come to thee; and "To know thee and Jesus Christ whom thou has sent is eternal life." (See John 17:3.)

We are grateful that following the glorious revelation of thee and thy beloved Son, thou didst in this dispensation restore by heavenly messengers the Aaronic and the Melchizedek

Priesthoods, and subsequently all the keys of the priesthood ever held by thy prophets from the days of Adam, through Abraham and Moses, to Malachi who held the power to "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:6) down to the latest generation.

All these rights, powers, and privileges were restored and delivered authoritatively in this, the greatest dispensation of all time.

We are grateful for the Constitution of the United States of America which permitted the Church of Jesus Christ to be established through heavenly messengers, and which grants to every man the right to worship God according to the dictates of his own conscience.

We are grateful for the freedom-loving government of Switzerland, which through the centuries has held inviolate man's free agency and his inalienable right to worship thee without dictation from any man or group of men whomsoever.

We are grateful that in the completeness of the organization of the Church every member has an opportunity to serve his fellow men having in mind the divine saying—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

We express gratitude to thee for the leaders of thy Church from the Prophet Joseph Smith down through the years to the present General Authorities—The First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, the Presiding Bishopric.

Continue to reveal to the First Presidency thy mind and will as it pertains to the growth and advancement of thy work among the children of men.

With humility and deep gratitude we acknowledge thy nearness, thy divine guidance and inspiration. Make even more susceptible our spiritual response to thee.

Bless the presidencies of stakes, high councils, presidencies of missions, bishoprics of wards, presidencies of branches and of quorums, superintendencies and presidencies of auxiliaries throughout the world. Make them keenly aware of the fact that they are trusted leaders and that they

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THE IMPROVEMENT ERA





—United Press Photo

Some Choir members in London, with Big Ben and Houses of Parliament in background.

# With the President in Europe

by *Clare Middlemiss*

SECRETARY TO PRESIDENT DAVID O. MCKAY

LONDON, AUGUST 30, 1955.

All in all this trip has been so fast and so breath-taking to me that I can hardly assimilate one event before we are encountering the next. It is wonderful to see other parts of the world and to become acquainted with the lives and activities of other peoples. Our first real thrill was when we boarded the Scandinavian Airlines Trans-Atlantic plane at the Idlewild Airfield, bound for Scotland, August 17. Our flight was perfect in every way, President and Sister McKay relaxed and enjoyed this brief respite. Sleeping on the plane while in flight over the Atlantic was a thrilling experience in itself, and I was happy that all in our party had a good night's rest.

We arrived at Prestwich Airport, Scotland, at 9:05 the next morning. President A. Hamer Reiser, Elder Ned Edward Hoopes, and Elder Gayle E. Baddley of the British Mission were there to meet us. The elders pinned a sprig of Scotch heather on each of us and extended a hearty welcome to Scotland. President McKay was as thrilled as any of his party to be on Scotch soil; he beamed

with joy as he met President Reiser and the missionaries. For me it was almost unbelievable that I was in the country of my forebears. With the wonders of modern travel, we are surely neighbors to our brethren and sisters across the sea. We left Salt Lake City Tuesday morning, August 16, stayed one night in New York, and Thursday morning we were in Scotland.

En route to our hotel in Glasgow, we stopped at the Robert Burns Memorial Cottage. As we rode through the Ayrshire countryside, the birthplace of that great poet, President McKay quoted line upon line of this famous Scotsman to us. Every room of the thatched-roof cottage through which we passed recalled some poem or some incident in Burns' life, and it was a rare privilege to hear President McKay recite the poetry in true Scotch brogue which made even the natives turn and listen. As we looked at the hundreds of original manuscripts and mementoes in the nearby museum, we listened to additional quotations from President McKay. Even the eighty-

three-year-old caretaker could not outquote him.

The next exciting moment was the meeting of the Tabernacle Choir on the docks at Greenock, Scotland. There was little work done on the docks that day. Crowds milled around waiting for the tender to bring to the docks the passengers of the SS *Saxonia* which could be seen in the distance. President and Sister McKay stood on the docks waiting for the passengers to come ashore. Finally with the last boatload, came a Scotch bagpipe band in full regalia. When the boat pulled in, the Provost (mayor) of the city of Greenock and President McKay officially greeted the choir members represented by Elder Richard L. Evans, President Lester F. Hewlett, Elders Jack Thomas, J. Spencer Cornwall, Richard P. Condie, Frank W. Asper, and Alexander Schreiner.

Tears glistened from the eyes of the members of the Church when, on the docks along the Clyde River, the choir included in its songs the heart-touching "Come, Come, Ye Saints." When the choir sang, "On the Bonny, Bonny Banks of Loch Lomond," the Scots as well as Church members were deeply moved.

The members of the choir gathered about President and Sister McKay like homing birds, taking their pictures, shaking hands, and crying out, "Oh, President McKay, we are so glad to see you here." That the President was glad to see them was evidenced by his remaining out in the rain for two hours awaiting their landing. Later, at the sacred service held in Edinburgh for choir members and the members of the Church in that district, President Hewlett said, "When the choir members and officers and visiting friends arrived at the docks of Greenock and saw our beloved President and learned that he had stood in the rain two hours waiting for us, we felt that we had the whole Church with us."

At three o'clock that afternoon the Tabernacle Choir and President McKay and party were graciously entertained by Mr. and Mrs. Andrew Hood, the Lord and Lady Provost of Glasgow. Prior to this general entertainment, the President and his party, Elder and Sister Evans, Elder and Sister Cornwall were formally received in the private chambers of the Lord and Lady Provost. In the

(Continued on following page)

## With the President in Europe

(Continued from preceding page)

beautiful marble hall, the Lord Provost gave an address of welcome. He stated in his opening remarks that this "is the first time that a body of Latter-day Saints has been formally received in Glasgow." He decried the prejudice, ignorance, and injustice of the past toward our people, and stated that the days of persecution no longer exist in Scotland. No one in the room realized better than President McKay how bitter the persecution of the past had been. He later recalled that fifty-eight years ago he would "hardly have dared set foot on the steps of the City Chambers of Glasgow."

President McKay responded by telling of his great love for Scotland and of his deep appreciation for the cordial welcome that had been extended on this eventful day.

The next day we visited Stirling Castle, the site of the story related in *Cherished Experiences* "Whate'er thou Art, Act Well thy Part." (Pp. 174-175.) As a discouraged and homesick missionary, President McKay felt that motto was a direct message to him and determined to act well his part in the mission field. It was a thrill to stand with the President on the same spot fifty-eight years later and have him point out that same plaque as he repeated the words and incident to us.

The exciting first concert of the choir, held in Kelvin Hall, Glasgow, was an occasion that will live long in our memories. Applause given the choir after they sang, "Come, Come, Ye Saints," was soul-stirring; it was so persistent that the choir sang it again in its entirety. The Lord Pro-



—United Press Photo

President David O. McKay breaks the ground for the London Temple.

vost, in the box next to the McKay party, praised the choir highly and wished it "as great success in each concert to be given as they had at this performance." And the manager of Kelvin Hall invited the choir to remain for a week longer, stating that he could fill the hall. When they informed him they could not stay, he invited them to return next year. What wonderful missionary work was accomplished by the choir at that place alone only time will tell!

On Sunday, August 21, we arrived in Edinburgh, to attend sacred services with the Saints and the choir. They were held in the Victoria Theatre.

The opening song, "We Thank Thee, O God, for a Prophet," was sung with stirring emotion by the members of the Church in this far-

off land, who now had a prophet in their midst! President A. Hamer Reiser, Elders Lester F. Hewlett and Richard L. Evans, spoke to the congregation. President McKay in his concluding sermon gave a powerful address on the fundamental principles of life and salvation.

Following the meeting President and Sister McKay were driven back to Glasgow. Dr. Edward R. McKay, his wife, and I remained in Edinburgh and accompanied the missionaries to Mound Square where we attended a street meeting. On this square, as is the custom of the British people, we saw groups standing around speakers, each with his own portable pulpit. The speakers were surrounded by "hecklers" as well as listeners. A son of Senator Wallace F.

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Tabernacle Choir at Gebouw Hall, Amsterdam.







John D. Giles

Photograph by Austin Studio

## John D. Giles

1883 - 1955

by George Q. Morris

OF THE COUNCIL OF THE TWELVE

**T**O WRITE a tribute to Elder John D. Giles, my lifelong friend and associate, is difficult indeed. His talents, of which he had many, were always ready to be used for the Church and the building up of the kingdom upon the earth.

John D. Giles was as a well-polished gem in the hand of the Lord.

His facets included: friend, inspirer of youth and those who work with youth; student of Church history and authority on Church geography, the little-explored (until he came) avenue that must accompany historical research; he had labored with the Boy Scouts of America locally and nationally for more than forty years, and had been given the silver beaver and

silver antelope, the highest awards bestowed by the council and the region; he had labored long in the Mutual Improvement Association of the Church, in his ward, stake, and as a member of the general board, and for several years as assistant general superintendent. He had helped promote the M Men program and pioneered the roadshow activity which has brought so much joy to so many of the members of the Church.

Truly, he had faith in young people and enjoyed being with them, and they returned that faith by following him and his example.

For many years he served as field representative of the Aaronic Priesthood program for the Presiding Bishopric. In 1941 he was called to Palmyra, New York, where he directed the activities of the Bureau of Information at the Hill Cumorah. He interested himself in maintaining pioneer traditions and lore, and he was at the time of his death, and for many years previously, executive secretary of the Utah Pioneer Trails and Landmarks Association. The monuments that he has helped place tell the story of the activity of the Church from the Atlantic to the Pacific. He was a member of the Utah Centennial Commission. He was executive secretary of the "This Is the Place" Monument Commission and as such had much to do with the erection of the magnificent monument which stands on the east bench of Salt Lake City at the end of the old Mormon Trail.

His perseverance, his vision, and his long, arduous, and capable efforts were most important factors in the establishment of the park surrounding the monument embracing all of the area that connects with the mouth of Emigration Canyon, as well as the building of the scenic and historical highway that follows the trail of the Mormon pioneers about thirty miles from Henefer to the Salt Lake Valley.

More recently his was the assignment for preparation and publicity for the dedication of the Mormon Pioneer Memorial Bridge over the Missouri River near Omaha.

He often told the story of how, as a young man, working for the *Deseret News*, their business manager, Horace G. Whitney, and a close neighbor of his, had called him to his desk one

(Concluded on page 828)



# THE LOS

*"... in the process of time the shores of the Pacific may yet be overlooked from the temple of the Lord."*

**T**HIS MESSAGE, which contains a note of prophecy, was part of an inspiring and encouraging epistle sent from Brigham Young and Willard Richards from the Salt Lake Valley in August 1847, to the Saints in California.

One hundred years later, as the Los Angeles Temple nears completion, the Saints on "the shores of the Pacific" have every reason for rejoicing. Their prayers have been answered. Their labors have been rewarded. Their sacrifices have borne fruit.

Situated on a prominent hill near Westwood Village, Los Angeles, California, just five miles from the ocean, the temple has already become a landmark. Because of its location and height (the spire is 257 feet above the first floor) it can be seen from such distant points as San Pedro, Catalina Island, and from ships twenty-five miles out to sea.

City officials, architects, builders, local residents, and tourists have been loud in their praise of the excel-



The Los Angeles Temple from the southwest.

—Photo by Hal Ramel



—George Bergstrom Photo

Laying steel and pouring concrete for the basement floor, October 1952.



—George Bergstrom Photo

Construction work progresses as forms are placed and concrete poured.

THE IMPROVEMENT ERA

# ANGELES TEMPLE

by Edward O. Anderson  
TEMPLE ARCHITECT

lence of the structure and the striking beauty of the building and the grounds.

The prayer of the architect from the beginning has been that the same spirit that guided the builders of the temples and the Salt Lake Tabernacle in the early days of the Church be imparted to this project and that this temple might express in appearance the spiritual work to be carried on within it and at the same time be arranged so as to give comfort and ease of operation.

**T**ITLE to the property which includes 24.23 acres, was obtained by the Church in March 1937, from Harold Lloyd of motion picture fame. The temple site now includes thirteen acres of the original plot. The rest of the ground is occupied by a Bureau of Information, a heating plant, the California Mission home, and the Westwood Ward chapel.

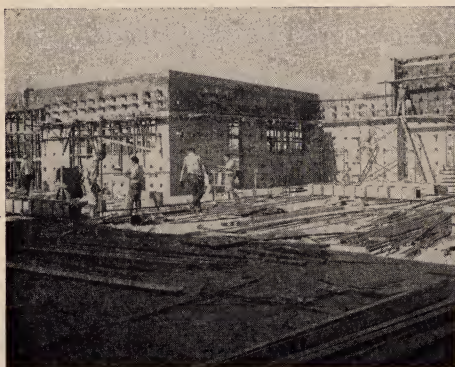
As much time was required to build the structure on paper as was needed to build it with concrete and stone. The former board of temple architects began making sketches the same

*(Continued on following page)*

President David O. McKay removes first shovelful of dirt at ground-breaking ceremonies, September 1951.



Steel framework for the steeple, which extends 151 feet 8½ inches above the roof.



Building the second story, which contains the ordinance rooms, February 1953.  
—George Bergstrom Photos  
NOVEMBER 1955



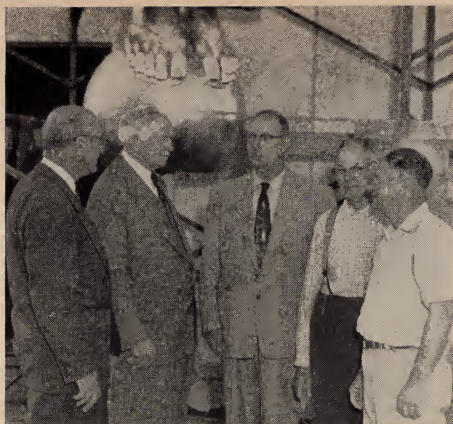
Extensive steel scaffolding required for inside construction, September 1953.



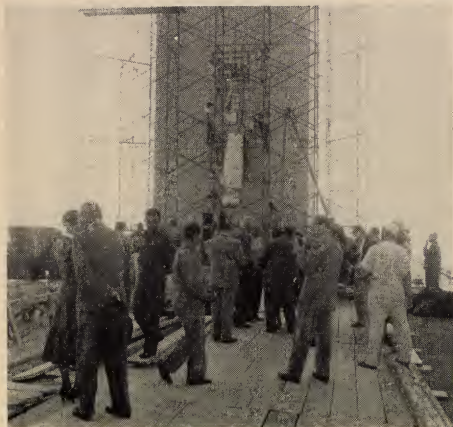
## The Los Angeles Temple

(Continued from preceding page)

President McKay discusses placing the statue of Angel Moroni with, left to right, Edward O. Anderson, temple architect; Millard F. Malin, sculptor; Soren N. Jacobsen, contractor; and Vern Loder, superintendent.



Raising the statue of the Angel Moroni October 10, 1953. Note size of statue in comparison with workmen.



Facing the temple walls with stone cast from crushed quartz and Portland cement.



year that the property was purchased for a building which would accommodate a company of two hundred persons. Before plans were completed, the work was stopped by World War II. After the war, zoning problems caused further delays. Then, in January 1949, the Church architect was notified by the First Presidency that he had been appointed sole architect to the temple. He was instructed to prepare plans for a larger temple, one which would accommodate a company of three hundred persons, equal to the Salt Lake Temple in size, and to add an assembly room on the top floor.

Ground-breaking ceremonies were held on September 22, 1951 at midday. Exercises were directed by President David O. McKay. Appropriate remarks were made by President McKay, his counselors, Stephen L. Richards and J. Reuben Clark, Jr., President Joseph Fielding Smith representing the Council of the Twelve Apostles; Presiding Bishop LeGrand Richards, and Mayor Fletcher Bowron of the City of Los Angeles.

Following the ceremony President McKay offered the prayer, dedicating the ground in the name of the Lord as a place upon which a temple should stand.

By July 7, 1952 plans and specifications had been fully prepared, a permit to build the temple had been issued by the Los Angeles building department, and construction work was ready to begin.

Soren N. Jacobsen was called by the Church to supervise the construction, and his workmanship has brought great praise from many sources.

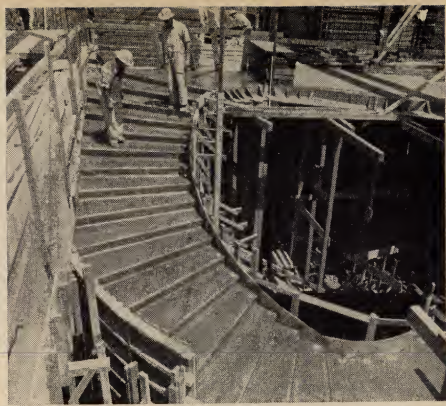
The Saints in the temple area meanwhile had not been idle. The task of raising a million dollars seemed like a tremendous project, but the people never hesitated. On February 1, 1952, stake presidencies, high council members, patriarchs, and bishops, and their wives, along with representatives of the California Mission, met in the South Los Angeles Stake Center at Huntington Park to launch the campaign. Each stake president made a pledge for his stake, and throughout the area ward and stake leaders showed the way by being the first to make contributions and pledges.

People were asked to contribute what they considered to be their fair share of the total. The response was

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Part of the crowd of approximately 10,000 persons who witnessed the cornerstone laying ceremonies, December 11, 1953.



The circular stairs which lead from foyer to second floor.

immediate and overwhelming. At April conference in 1952, stake presidents reported to the First Presidency that they had received money and pledges, not for \$1,000,000, but for \$1,648,613.17!

Stories of sacrifices and devotion beyond the call of duty are legion. Small children drained their savings banks and gave up their allowances so they could help build the temple. Teen-agers by the thousands gave generously, often going without things they wanted and needed. Some families put off home improvements; others decided to drive the old car a few more years; still others contributed their vacation money to the cause.

By early August of 1955 the stakes and mission had given to the Church in excess of \$1,300,000.00 with the promise that before the temple is dedicated they would contribute the full amount of their pledge. Stake presidents have reported that the project has been faith-promoting and testimony-building, an experience that none who has participated will forget. Peace and happiness have come to all as a result of having the opportunity to help build the house of the Lord.

**I**t was a joyous day in August 1952 when heavy equipment moved on to the site, and excavation was begun. An idea of the size of the undertaking can be had from the following figures:

The temple is 364 feet wide and 241 feet deep and contains 190,614 square feet of floor space, or approximately

four and one half acres. Some 90,258 sacks of cement were used in the project, and 16,050 cubic yards of concrete were poured. The depth of the concrete foundations is 24 feet, and the over-all height of the building including the tower is 257 feet 8½ inches. The tower extends 151 feet 8½ inches above the roof.

The temple contains ninety rooms. Each of the ordinance rooms, which are on the second floor, has a capacity of 300 persons. The chapel, in the southwest wing seats 380, while the dining room in the southeast wing will accommodate 300. The largest room in the building is the assembly room, which occupies most of the third floor. It is 257 feet long, 76 feet 7 inches wide, 34 feet high, and will seat 2,600 persons.

The electrical capacity of the temple is sufficient to light 1,000 five-room residences. There are in the

building approximately 16,500 feet (nearly three and one-half miles) of fluorescent tubing, with 38 miles of cable and wire, and 52 lighting panels.

Built of reinforced concrete and structural steel, the building is fire-proof and quake-resistant. The exterior is covered with 146,000 square feet of Mo-Sai stone facing of crushed quartz and white Portland cement quarried in Utah and Nevada. Each stone is eight by seven feet in size and 2¼ inches thick, weighing approximately 1600 pounds. The stones are fastened to the concrete wall with bolts and concrete grout. The wainscot around the exterior of the temple is of Rockville granite from Cold Springs, Minnesota. Exterior stair treads are solid granite.

The building exterior was designed to withstand the wear and tear of

(Continued on following page)

—George Bergstrom Photos

President Stephen L. Richards watches as Thomas B. Child, masonry contractor directs the placing of the cornerstone.





## The Los Angeles Temple

(Continued from preceding page)

the elements. The quartz of the cast stone and the quartz in the granite are in harmony and each gives the same life to the wall surface in daylight; they sparkle in the sunshine, and glow in the floodlights at night. The surface is also self-cleaning.

The statue of the Angel Moroni which surmounts the tower is the creation of Millard F. Malin. The cast aluminum statue, which weighs 2100 pounds and is 15 feet 5½ inches tall is covered with gold leaf. The trumpet in the hands of the angel is eight feet long. While the building itself faces southeast, the statue faces east.

The stone grilles over the windows not only add to the beauty of the building but also serve to cut down the direct rays of the sun, at the same time emitting a maximum amount of light.

All materials used have been selected to withstand wear and to cut down cost of maintenance. Eight types of marble, quarried in Vermont, Tennessee, Italy, and France, adorn the inside of the building. High-grade carpets and tile are used on the

(Left) Artists Edward Grigware and Robert Shepherd pause before painting murals to discuss scene in Garden Room painted by Mr. Grigware.

The largest room in the temple, the assembly room on the third floor, which will seat 2600 persons.

—Hal Ruml Photos

floors. Vinylized fabric and mosaic tile cover many of the walls.

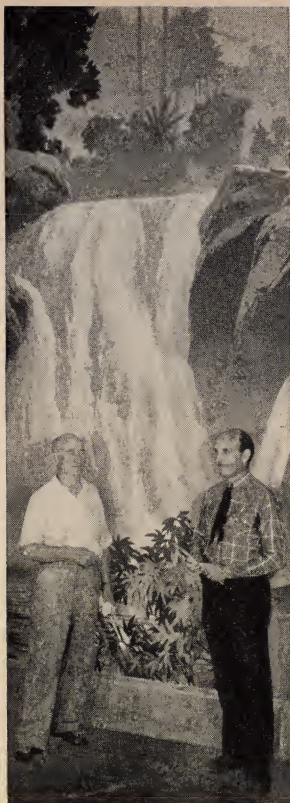
The baptismal font, which is supported by twelve bronze oxen modeled by Sculptor Millard F. Malin, is a fine piece of workmanship in stainless steel. A mural on the wall of the baptistry depicting the baptism of the Savior by John the Baptist in the River Jordan with the Mount of Temptation in the background was painted by Joseph Gibby of Los Angeles (formerly of Ogden, Utah).

The murals in the ordinance rooms, some of which are reproduced in full color in the center pages of this magazine, are brilliantly executed, and startling in their effect. Artist Harris Weberg of Ogden who has painted murals in the Idaho Falls temple depicts the creation of the earth in the oval creation room. Edward Grigware, of Cody, Wyoming has created unbelievably beautiful scenes on the walls of the garden room. Here planting areas filled with potted flowers and plants, along with marble trim throughout, blend harmoniously with the murals.

The world room shows Adam and Eve leaving the Garden of Eden entering the lone and dreary world. The artist, Robert L. Shepherd, formerly bishop of Winder Ward in Salt Lake City, has indeed captured the stark but enchanting beauty of the deserts in his paintings. He has also done work in the Idaho Falls and Manti temples.

The terrestrial room has been planned for peace and comfort with subdued colors and furnishings. This arrangement helps to accent further the lovely brilliance of the celestial room where the walls were decorated by Alfred Lippold and his workers under the direction of Edward Grigware. As elsewhere in the temple, the furnishings for the room were fashioned by the architect, and the carpets, draperies, and upholstery material were especially designed or selected for the room, and blend into a symphony of indescribable beauty. The sealing rooms are equally lovely. The story of the landscaping of the temple grounds is intriguing, but can be told only briefly here. Long before the building itself was completed approximately four acres of lawn was put in, some twelve species of trees (several dozen individual trees in all) were transplanted, and ornamental plants and shrubs and flowers were placed. It is difficult to believe that many of the trees, some of which ex-

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tend 80 feet into the air, have not been growing on the grounds for many years.

Twenty-two Specimen Olive trees line the two walks leading up to the building from Santa Monica Boulevard. This is a favorite shade and ornamental tree in Southern California and was selected because of its interesting multiple branching and because it is easily adapted to domestic use. These trees (which are 35 to 45 feet wide and 35 feet tall) were secured in the La Mirada area, thirty miles from the temple, and hauled in at night under special permits because of the great width.

About two dozen Canary Island Pine trees also adorn the grounds. Two of the largest are seventy feet tall. One of these was boxed in a nine foot box about one-half mile from the temple and left for three months to become established before it was moved to the temple grounds. The tree and soil weighed about 17 tons.

Also planted on the grounds are three varieties of palm trees, bird of paradise trees, fern trees, coast Redwoods, liquid amber trees, coral trees and maidenhair trees, and two very rare Chinese Ginkgo trees.

Two rock gardens, a reflection pool, a rose garden (Mia Maid roses contributed by Mutual girls of the area) and two fountains add to the beauty of the grounds. Shrubs planted in large boxes on top of the wings of the building draw much comment. More than two carloads of peat moss, and over 600 tons of fertilizer were used in preparing the grounds.

The reaction of men who have worked on the project is worthy of note. Each day's work was started with prayer, and in spite of all the activity of construction a spirit of peace seemed to permeate the grounds.

Families of at least three of the men who worked on the building have joined the Church, and a number of families of other workmen are seriously investigating. One non-member sent his son on a mission after he started working on the building. When the son returned he baptized his father into the Church.

Not only will the work of the Lord be carried on within the building, but the chances for missionary work among the living because of the structure are great. Since the Bureau of Information was opened last March there have been over 55,600 visitors during the work-day hours. Many of them, driving along Santa Monica

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Boulevard have reported that they were so startled and impressed with the magnitude and beauty of the building and grounds that they could not resist stopping to inquire about the building.

The following report is typical. President Williams explained something of the purpose of the temple to a visitor from New Zealand and her American friend. After the two had been left alone for a few moments they again approached President Williams and the American woman said, "What you have been telling

us gives us goose pimples. It is so different from anything we have ever heard before. My friend says she is going to join your Church."

"Yes," the New Zealand woman responded, "this is so much greater than anything I have ever heard. I would be happy for your missionaries to call on me in New Zealand so that I might learn more."

A surprising number of non-members of the Church from coast to coast, disappointed at not being able to go through the building, have left their names and addresses and asked to be notified if the temple is to be opened for visitors. A New York man said he would time a business trip to the Coast to coincide with the temple opening if he could tour it.

Requests for tours through the temple have come from civic and service clubs, business and professional groups, religious conference groups, and others.

Such, in brief, is the story of the Los Angeles Temple to date.

As the time for dedication approaches members of the Church throughout the world join with the saints in the Los Angeles Temple area in thanksgiving to our Heavenly Father for the erection of this holy house where his work can be carried on.

—George Bergstrom Photos



Putting the finishing touches on the grillwork.

President William Noble Waite of the South Los Angeles Stake presents a check to President David O. McKay on behalf of the members of the Church in Southern California who pledged \$1,648,613.17 for temple construction.





—Photo by Hal Ramei

Architect's conception of the London Temple.



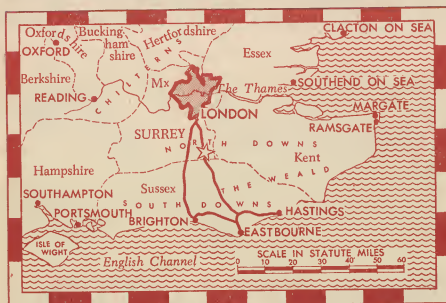
—United Press Photo

President David O. McKay presides at the ground-breaking.

# The LONDON TEMPLE

by Albert L. Zobell, Jr.

RESEARCH EDITOR



Map showing English countryside. The star indicates the temple site.



The house at Newchapel, from the formal gardens.





A portion of the congregation at the ground-breaking.

—United Press Photo

**W**HEN President David O. McKay broke ground for the British Temple on Saturday, August 27, 1955, at Newchapel, Surrey, England, about twenty-five miles south of London, the dream of the British members of the Church for a house of the Lord in their homeland moved a step closer to realization.

The land of Great Britain, third oldest mission field of the Church (only the United States and Canada are older), has been a bulwark of strength for the restored gospel since the days of the Prophet Joseph Smith. It was in July 1837, while the headquarters of the Church were at Kirtland, Ohio, and ten years before the pioneers entered the valley of the Great Salt Lake, that LDS missionaries first arrived in the British Isles.

One would surely have to be a member living in Great Britain to know just what a temple in that land means to those brothers and sisters.

The latest Church records (July 1955) indicate that there are now 8,924 members in the British Mission.

It had been arranged that the European tour of the Salt Lake Tabernacle Choir would coincide, and that the choir would be present and sing at the ground breaking.

The full text of President McKay's address at these services is as follows:

"My brethren and sisters: The Tabernacle Choir, on its initial [European] tour, has already established a number of firsts. For the first time in the history of the Church, a group of members of the Church of Jesus Christ of Latter-day Saints was welcomed at Greenock by the Provost and Lady, uniformed band, bagpipes, kilts. For the first time, the Lord Provost and Lady of Glasgow greeted an organization of the Church in the Municipal Hall. For the first time in the history of the Church, the

London County Council greeted members and officials of the choir.

"But this is not the first time that we have held ground-breaking ceremonies for a house of the Lord. It is the first time in Great Britain.

"Whether the London Temple will be the thirteenth or fourteenth temple to be dedicated, remains to be seen, which temple—the London or the New Zealand Temple—will be erected first. We have now completed or have under construction fourteen temples in the Church, and others are under consideration. This is a very significant occasion. We propose to, figuratively speaking, commence the erection of the London Temple by breaking ground on the southeast corner of where the temple will stand.

"There are only two men in this congregation who visualize the London Temple in its perfection. Those

(Continued on following page)

President McKay addressing Saints and missionaries as he dedicated the temple site, August 10, 1953.





## THE LONDON TEMPLE

(Continued from preceding page)

two gentlemen have already spoken to you—Edward O. Anderson and Sir Thomas Bennett. These architects have the ability to visualize the structure as it will appear when completed. You and I cannot see that, except in picture form. These two gentlemen already visualize every room, every wall, even every bolt from foundation to turret. We join them today, however, in starting the erection of this magnificent temple.

"We have in our hearts the prayer that it will be built solidly, sacredly, that those who participate in the architectural design, those who take the contract, and the workmen, may all feel that they are erecting a house to the glory of God and to the salvation and happiness of his children. Indeed, I think it would be appropriate for us to quote Ruskin as follows:

"When we build, let us think that we build forever. Let it not be for present delight, nor for present use alone. Let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and men will say, as they look upon the labor and wrought substance of them: 'See this our Fathers did for us.'"

"In years to come, many of us may not be able to come back and pass the highway which you are facing. Your children may. And if they pass the completed structure dedicated to the Lord, they will say, 'See, my parents (or my grandparents) were there on the occasion that the ground was broken on the southeast corner of that edifice.'

"There is one thing more which I think we should keep in mind, and that is that as this structure will rise in keeping with the drawing of these master (or maestro) architects, let us keep in mind that we, too, are building. Each one here is building a temple to the Most High; for example,

"Chisel in hand stood a sculptor boy  
With his marble block before him,  
And his eye lit up with a gleam of joy  
As his life-dream passed before him.

"He carved it well on the shapeless stone

With many a sharp incision;  
Then that angel dream became his own,  
His own that angel vision.

"Sculptors of life are we as we stand  
With our souls uncarved before us,  
Waiting the time when at God's command  
Our life dream shall pass o'er us.

"If we carve it well on the shapeless stone,

With many a sharp incision,  
That angel dream we make our own,  
Our own that angel vision."

—George W. Doane

"I leave that thought with this group assembled in the ground-breaking ceremonies today. We cannot in our mind visualize the structure that will be erected here as our architects see it. We cannot see the soul of the architect or the soul that we are making, but each one has the responsibility of carving that soul well, visualizing as his guide the Savior of the world.

"God help each of us to draw that lesson today as we participate in the ground-breaking ceremonies, I pray, in the name of Jesus Christ. Amen."

The services were conducted under a cove of trees in the garden until it was time for President McKay to walk to the point for the southeast corner of the temple. The program included:

"The Morning Breaks," Salt Lake Tabernacle Choir; Invocation, Elder J. Spencer Cornwall, conductor of the Choir; "The Lord's Prayer," Tabernacle Choir; Address, President A. Hamer Reiser of the British Mission; Address, Elder Edward O. Anderson, Church Temple Architect; Address, Sir Thomas Bennett, supervising architect for the British Temple; Address, President David O. McKay followed by the ground breaking\*; "O My Father," male chorus of the Tabernacle Choir; Benediction, Elder Richard L. Evans of the Council of the Twelve.

The sun shone until the breaking of the ground, and then rain fell during the closing hymn and prayer.

\*Participating in the ground breaking were Elders Evans, Anderson, Reiser, and Sir Thomas Bennett.

Later there was sunshine again as the visitors toured the temple grounds.

The story of Newchapel, the site of the London Temple, is a fascinating one. The earliest record appears to be found in William the Conqueror's *Doomsday Book*. The lands surrounding the temple site are inventoried there, and the documents formed the basis for the division of the land to William's loyal followers and the establishment of the feudal system.

Newchapel was an old Elizabethan farm, and the remains of the old farmhouse can be seen in the present house which stands on the estate.

Much later the property was acquired by a British inventor who undertook to develop the farm into a country estate. He sold the property to an American who made the largest investment in the property, developing the gardens and the home. Again the property was sold, this time to Mr. and Mrs. Pears of the Pears Soap Company.

During his 1952 European tour, President McKay examined several sites in Great Britain that might be suitable for a temple. Late in this exploration, he and the late Elder Stayner Richards, who was then an Assistant to the Council of the Twelve and president of the British Mission, found Newchapel but discovered that it was not for sale. President Richards completed his mission, and President Reiser assumed his duties, one of which was to find a site for the temple. About six months after President McKay and President Richards had seen the Newchapel property, the owners were again approached. This time they consented to sell to the Church. It took several months to close the negotiations, but when President McKay returned to Europe in 1953, he dedicated this site for a temple on August 10.

The home on the property, although Elizabethan in style, is only about thirty years old.

A branch of the Church has been established at Newchapel, and the genealogical offices of the British Mission have been moved to a remodeled building on the grounds. President Charles Beckingham of the Newchapel Branch has been appointed caretaker of the grounds and building, and Brother Albert Stephen-

(Concluded on page 847)

THE IMPROVEMENT ERA

# A TEMPLE IN THE SOUTH PACIFIC

by Allie Hove

ERA EDITORIAL STAFF

IN THE LAND of the Maori, preparation is being made for the breaking of ground for the New Zealand Temple near Hamilton, an inland city on the northern isle. From the Australian, Samoan, Tongan and Tahitian missions, Saints will come to this house of the Lord. The membership of the Church has long known of the devotion, consecration, and faith of the people of Polynesia. That they may soon have the opportunity of receiving divine blessings obtainable only in a temple is cause for thanksgiving by Latter-day Saints everywhere.

Continuing in their pattern of devotion to the gospel, they will build their temple without paid labor. Humble men, dedicated to the cause, are giving their all in the missionary spirit until the work is completed. Along with twenty specially called missionaries (and their families) from the center stakes of Zion, each a specialist in his field, over two hundred New Zealand Saints have consecrated themselves and their talents to this full-time work.

In the same spirit of the great faith of these Saints, the temple location was chosen. The story is one of testimony to all who hear, and certainly another latter-day conviction that the prophet Amos spoke in power and truth: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The story began when President David O. McKay assigned President Wendell B. Mendenhall of the San Joaquin Stake to a special mission—that of investigating possible temple sites in these beautiful lands of the South Seas.

President Mendenhall accepted this appointment in the realization that his mission was of a confidential nature. Seeking to acquire property for general Church purposes, he investigated available lands in Auckland, New Zealand, where mission head-

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quarters are located. But the satisfaction of obtaining the proper place for the temple was not experienced.

"Then one day I felt I should go to Hamilton to visit the college," [eighty miles southeast of Auckland], President Mendenhall related to the writer. "While in the car on the way, the whole thing came to me in an instant: The temple should be there by the college. The Church facilities for construction were already there, and that was the center of the population of the mission.

Then, in my mind, I could see the area even before I arrived, and I could envision the hill where the temple should stand. As soon as I arrived at the college and drove over the top of the hill, my whole vision was confirmed. In my heart I felt that the Lord had especially made this hill for his temple, everything about it was so majestic and beautiful."

Without discussing the matter of a temple site with anyone, President Mendenhall investigated the possibility of purchasing this land for an addition to the Church property but received a negative response. This was the only strip of property separating the college grounds from the extensive Church farm lands; if the property could be acquired, it would join the land together into one choice whole.

Two weeks later, President McKay arrived late one evening. Being travel weary, he retired at once, and it was not until early the next morning that

(Continued on following page)



—Photo by Hal Rumel  
Architect's drawing of New Zealand Temple planned to be dedicated within two years of ground-breaking ceremonies. Temple will face the northeast.





#### LEGEND

Panoramic view of college campus, temple hill, and Church farm lands.

1. Proposed temple site behind figure 1.
2. Point from which picture bottom of page 813 was taken.
3. Natural lake on Church farm lands.
4. Point (just behind figure 4) from which picture bottom page 812 was taken.
5. Girls' dormitory at college.
6. Mission "Hui Tau" Hall.
7. Joinery or workshop.
8. Site of college gymnasium, auditorium, swimming pool, and cafeteria.
9. Classroom buildings.
10. Faculty homes. See picture top of page 813.
11. Site of college administration building.
12. Boys' dormitories at college.
13. Site of athletic field.



Spot on which New Zealand Temple will stand, overlooking college campus lying beyond hedgerow.



Looking from the southwest over the top of hill where temple will stand.

## A Temple in the South Pacific

(Continued from preceding page)

President Mendenhall greeted him while in the company of three other brethren. Consequently, there could be no mention of a site for the temple. President McKay, President Mendenhall, and the other three brethren drove out to look over the college construction and the farm lands.

"As we drove up the road, there was that noble hill," continued President Mendenhall. "We directed our travel around the back of it to the farm lands. After we stepped from the car and were looking around,

—Photos courtesy President Wendell B. Mendenhall, the Church Building Committee, and the Deseret News-Salt Lake Telegram.

THE IMPROVEMENT ERA





College faculty homes and temple hill rising in the rear.

President McKay called me to one side. By the way he was looking at the hill, I could tell immediately what was on his mind. I had not said a word to him. He asked, "What do you think?" I knew what his question implied, and I simply asked in return, "What do you think, President McKay?" And then in an almost prophetic tone he pronounced, "This is the place to build the temple."

The Lord had again revealed his will unto his servant, a prophet of God.

"... Then a week later President McKay came back to this beautiful spot," President Mendenhall related, "and I bear witness to you, . . . that I saw the prophet of this Church in the spirit of vision, and when he walked away from that hill, he knew the house of the Lord was to be erected upon that particular spot."\*

President Mendenhall had found that the Murray family, the property owners—three brothers, their mother and a sister—were not willing to sell. But the day President McKay returned to the hill, the three brothers watched as he walked around it.

Then as the brethren went to get in the car to leave the hill, one of the three approached President Mendenhall and said they did not want to sell the property, but suggested they discuss the matter after President McKay had finished his tour. As the car drove away, President McKay said in a tone of reassuring confidence, "They will sell it; they will sell it."

Accordingly, the day President McKay left, President Mendenhall and Elder George Biesinger, supervisor of Church construction in New Zealand, went to see the Murray brothers. That morning they sat upon the hill itself as they discussed the property, and by eleven o'clock the owners had agreed to see an attorney about the sale. There were two of the brothers present at the morning meeting, so they called the other brother, who was fishing, the sister from another community, and their mother, and all went into town. At three o'clock that afternoon the Murray family had definitely decided to sell the property.

"Elder Biesinger and I previously had gone over the property very thoroughly and had put a valuation on it by breaking it down into various lots and acres," President Mendenhall

reported. "When we met with the attorney, we found the sellers had over-priced the property considerably. After debating the matter for about an hour, the attorney said, 'Would you be willing to consider this purchase if I break the property down my way and arrive at its valuation?' We told him we would."

After working a while, he passed his figures to President Mendenhall and Elder Biesinger. As they looked at it, the figures were difficult to believe—the proposal was, to the penny, the evaluation they had computed.

By late afternoon the Church had a signed agreement from the owners to sell. A family of five all decided in a few hours against their negative decision of the week before. "And today," President Mendenhall explains, "they can't understand why they ever sold the land."

But this was not the only marvel in the acquisition of the land. The purchase naturally had to be approved by the New Zealand Land Aggregation Court. The day the local court turned it down, Mr. Corbett, the National Minister of Lands, went with President Mendenhall to look over

(Continued on page 827)

\*From address delivered at General Priesthood meeting held in the Tabernacle, Saturday evening, April 2, 1955.

Rear view of temple site. The hill rises 170 feet above valley floor.



ONE HAS only to read the scriptures carefully, particularly the modern scriptures, to discover that temples must have been built and used in great antiquity even in the days of the antediluvian patriarchs. In the Doctrine and Covenants, section 124:39, the Lord speaks of his holy house "... which my people are *always* commanded to build unto my holy name." (Italics author's.) And why should not temples be as necessary for the giving of holy endowments to the living in the days of the ancient patriarchs as now? Surely the Lord's requirements for the exaltation of men in antiquity would be essentially the same as now.

When one thinks of Enoch and his people who walked with God and were received into his bosom (Moses 7:69), it seems incredible that they should be so received without the endowments usually given to men in holy temples only. Much is said in the Doctrine and Covenants, section 132:29-37 about the blessings of Abraham which he received as a result of his faith in God. The Lord says that he "... hath entered into his exaltation and sitteth upon his throne." (Verse 29.) The same may be said of Isaac and Jacob. (Verse 37.) Abraham, Isaac, and Jacob must have had sealed upon them all of the blessings of the gospel, including all of the holy endowments given to the faithful in mortality.

Some may ask where the temples were in which they could receive their endowments. It is true that scripture says little directly about temples in the days of the ancient

# Some Thoughts Concerning ANCIENT TEMPLES AND THEIR FUNCTIONS

by Dr. Sidney B. Sperry

DIRECTOR OF GRADUATE STUDIES IN RELIGION  
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—Photos courtesy the author

patriarchs, but that does not prove they did not exist. The Church existed in Abraham's day; in fact, the great Melchizedek must have been the head of it, and it was to him that the father of the faithful paid tithes. (Gen. 14:20.) Abraham also received his priesthood from Melchizedek. (D & C 84:14.) The fact that tithes were paid in Abraham's time would lead us to believe that such income would be used in part for erecting houses of worship and for building or maintaining a temple "which my people are always commanded to build unto my holy name," repeating our first quotation.

The explanations given to certain figures contained in Facsimile No. 2 in the Book of Abraham must convince the thoughtful Latter-day Saint reader that Abraham was acquainted with the sacred endowments and hence a temple or its equivalent in

which they would be administered. The further fact that the gospel was extensively preached in Palestine prior to the advent of the Israelites under Joshua must open our minds to the possibility of a fully manned church organization in the Holy Land in ancient times. (1 Nephi 17:35.) Such a church would doubtless have the spiritual benefits of a temple.

When Moses brought Israel out of Egypt, one of the first things that he did was to try to get the people to accept the higher priesthood and receive the ordinances wherein "... the power of godliness is manifest." (D & C 84:19-20.)

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live.

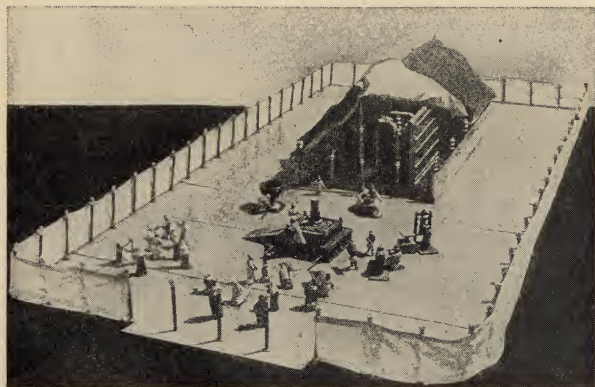
Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God. (*Ibid.*, 84:21-23.)

Such a program as Moses envisaged required the holy endowments and, although the great lawgiver could not build a temple in the wilderness, he could fashion an acceptable tabernacle wherein they could be administered.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built in my name?

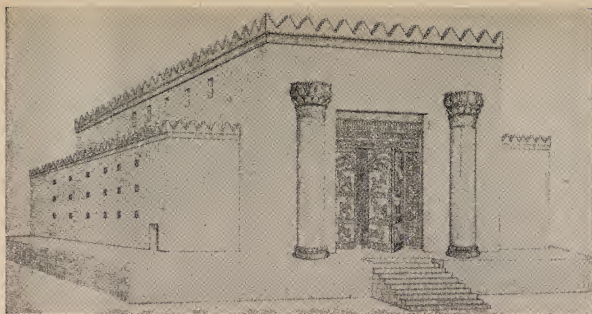
For, for this case I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. (*Ibid.*, 124:37-38.)

We do not know the extent to which ordinances pertaining to the  
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Dr. Schick's reconstruction of the Tabernacle of Moses.





—Photograph courtesy Biblical Archaeology

Stevens' reconstruction of the Temple of Solomon, drawn from specifications prepared by W. F. Albright and G. Ernest Wright.



The "Moulten Sea" of Solomon's Temple. Howland-Garber reconstruction.

Melchizedek Priesthood were performed in the tabernacle while in the wilderness and in Palestine up to the time of the building of Solomon's Temple, but that such ordinances were performed seems certain in the light of such statements as this:

David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; . . . (*Ibid.*, 132:39.)

It seems more reasonable to believe that Nathan and the other prophets would seal David's wives and concubines to him in a holy place such as the tabernacle than in any other structure.

There may have been long periods during the days of the Judges when the ordinances pertaining to the Melchizedek Priesthood would not be performed in the tabernacle, considering the history found in chapters 17-21 of the book of Judges. In those

days ". . . every man did that which was right in his own eyes." (Judges 17:6; 21:25.) The ordinances pertaining to the Aaronic Priesthood may have been more extensively performed during this period, but even on this score we have little information.

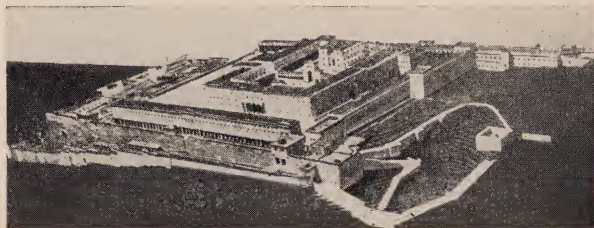
Within chapters 25-40 of the book of Exodus one will find accounts of the building of the tabernacle and the various restrictions concerning it.

First of all we notice that the Lord said to his people, "And let them make me a sanctuary; that I may dwell among them." (Ex. 25:8.) Hence the structure was to be commonly known as the "house of the Lord." (*Ibid.*, 34:26; Joshua 6:24.) The tabernacle was constructed of the finest materials that the people had or could obtain while in the wilderness. There were the hair and skins of the flocks, the acacia wood of the wilderness, and the skin of the tachash, possibly a porpoise or similar creature from the Red Sea. The people gave liberally of their ornaments and gold, silver, brass, and linen in abundance to go into this movable sanctuary in the form of a tent.

The tabernacle proper was in the form of a rectangle, thirty cubits long by ten broad, with the entrance at the east end. It was also ten cubits high. Translated into modern units, the dimensions were forty five feet by fifteen feet by fifteen feet. The interior of the structure was divided into two main parts, the one on the extreme west which was fifteen feet square being known as the Holy of Holies, and the other on the east, which was known as the sanctuary or holy place, was thirty feet long and fifteen feet wide. A kind of vestibule was on the extreme eastern end of the holy place where the entrance to the structure was located.

The tabernacle was located in the west end of an outer court which was about seventy-five feet wide and one hundred fifty feet long. The white linen curtain about the outer court was held in position by sixty posts with silver caps and brass sockets. In the eastern half of the outer court, in front of the tabernacle, was located the laver (Ex. 30:17-21) for washing feet and hands, and the altar of burnt offering, which was made of acacia or shittim wood overlaid with

(Continued on following page)

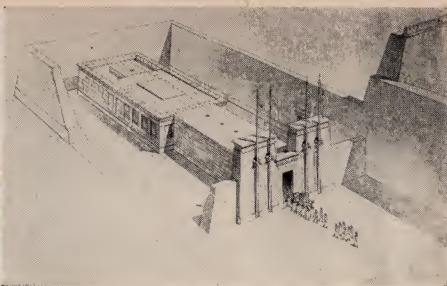


Dr. Schick's reconstruction of Zerubabel's Temple.





Reconstruction of a Babylonian temple.



—Photos courtesy of the Oriental Institute, University of Chicago  
Model of small Egyptian Temple of Medinet Habu.

## Ancient Temples and Their Functions

(Continued from preceding page)

brass. The altar was hollow to facilitate its removal during the journeys of the Israelites; whenever they pitched it, it was filled with earth, and sacrifices were burned thereon. (See cuts of Dr. Schick's reconstructions of the tabernacle and court.)

Just how endowment ceremonies were arranged for in the tabernacle as described we can only conjecture. But within the Holy of Holies, where the ark of the covenant was located, the Lord made provision to commune with the leaders of his people. The Lord said to Moses:

... I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. (*Ibid.*, 25:22.)

We know that the dedication of the tabernacle took place on the first day of the second year after the departure of the Israelites from Egypt. (*Ibid.*, 40:17.) A cloud rested upon the sacred structure by day and a pillar of fire by night during all the period of wandering. Whenever the camp moved, the Levites took the tabernacle to pieces and put it together again at the new camping place. (*Ibid.*, 40:34-38.)

When the Israelites were settled in Canaan, Joshua stationed the tabernacle in Shiloh, where it remained during the period of the judges. (Joshua 18:1.) During Saul's reign it was at Nob. (Cf. I Sam. 21:1 with Mark 2:26.) During most of David's reign and that of Solomon's until the

building of the temple, the tabernacle was set up at the high place of Gibeon. (I Chron. 16:39; 21:29.) Eventually Solomon laid it up in the temple (I Kings 8:4; II Chron. 5:5), which was constructed on the same model but was in every part at least twice as large.

The materials for the permanent house of the Lord, known as Solomon's Temple, were accumulated mostly by David. (II Sam. 7; I Chron. 28:11-29:9.) It is estimated that he gathered a total of 108,000 talents of gold, 10,000 darics of gold, and 1,017,000 talents of silver for the prospective structure and its furnishings. With these metals and other materials for which Solomon made arrangements, the king built a most

lavish temple to the Lord. It was completed in seven and one-half years.

As to the ordinances conducted in this and succeeding temples in Israel, we need say little. They would probably be the same as those performed in the tabernacle.

The appearance of the Temple of Solomon may be approximately that of the Stevens' reconstruction shown in the cut accompanying this article.

A word should be said about the "moulten sea" or fount supported by twelve oxen which many Latter-day Saints have mistakenly supposed was beneath Solomon's Temple symbolizing baptism for the dead. In II Chronicles we find this said about it:

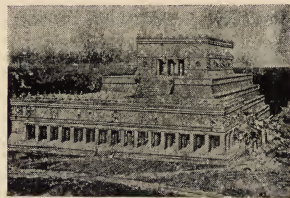
... the sea was for the priests to wash in ... and he [Solomon] set the sea at the right side of the east end, over against the south [i.e., southeast of the temple]. (II Chron. 4:6, 10; cf. I Kings 7:39.)

In the reign of Ahaz (736-721 B.C.), that ruler took down the sea from off the brazen oxen and stood it upon a stone pavement. (II Kings 16:17.) When Nebuchadnezzar captured Jerusalem in 590 B.C. (Book of Mormon chronology), he broke the fount in pieces. (II Kings 25:13; Jer. 27:19-22.)

It is of considerable interest to us that scholars affirm the fact that seas were built for Babylonian temples.<sup>1</sup>

Following the Babylonian captivity, Cyrus the Persian king authorized the Jews to build a temple 60 cubits (90 feet) in height and breadth (Ezra 6:3; Josephus, *Antiquities* XI.4, 6; Cf. XV. 11, 1), in place of the one destroyed by Nebuchadnezzar in 590

(Continued on page 826)



Temple of the Warriors, Chichén Itzá.



A temple at Rio Bec, Yucatan.

<sup>1</sup>J. A. Montgomery in *International Critical Commentary*, "Kings," p. 173.

## Los Angeles Temple Murals



### SCENES FROM THE CREATION ROOM

Artist, HARRIS WEBER

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*In the beginning God created the heaven and the earth.  
And the earth was without form, and void; and darkness was upon the face of the deep.  
And the Spirit of God moved upon the face of the waters.  
And God said, Let there be light: and there was light.  
And God saw the light, that it was good: and God divided the light from the darkness.*

(Genesis 1:1-4.)



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SCENE FROM THE GARDEN ROOM  
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## Los Angeles Temple Murals



SCENE FROM THE WORLD ROOM  
Artist, ROBERT L. SHEPHERD

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*Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

*So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

(Genesis 3:23-24.)

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### SCENES FROM THE GARDEN ROOM Artist, EDWARD CRIGWARE

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# The Apocalyptic Background

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

IN ANY bibliography of present-day studies on the Christian religion, historical or doctrinal, the word *eschatology* looms large. For the Christian, we are told, "... any real understanding of history is only possible in connection with eschatology."<sup>1</sup> And what is eschatology? According to Gressmann, one of the fathers of modern eschatological studies, it was originally whatever had to do with the end of things, whether of the world, the society, the age in which we live or merely of the individual—his death and resurrection.<sup>2</sup> But in the 1880's the German scholars began using the word in a special sense, applying it specifically to doctrines—Jewish, Christian, or heathen—dealing with the end and renewal of the earth.<sup>3</sup> Immediately and inevitably the discussion of such teachings became involved in the terms and problems of messianic, apocalyptic, mythical, mystical, historical, and prophetic nature. Whereas formerly Messianism and eschatology had had nothing to do with each other, the new speculations brought them ever closer together, until Mowinckel was able to announce that they were one and the same.<sup>4</sup> Eschatology and apocalypse were identified in every conceivable degree of relationship: one of the latest studies insists that they be sharply separated, since eschatology "according to my terminology [Lindblom speaking] is the prophesying of a new and totally different age to come."<sup>5</sup>

According to an equally recent and authoritative study, eschatology is just the opposite of that: "Eschatological thought I take [S. B. Frost speaking] to be a form of expectation characterized by finality. The *eschaton* is the goal of the time-process, that after which nothing further can occur: it is the climax of teleological history. . . . It cannot even in thought be superseded by a subsequent event. . . . The *eschaton* is that beyond which the faithful never peers."<sup>6</sup> So much for the new age—and this sort of thing has been going on for seventy-five

years! While one school holds that eschatology is necessarily a late development in Jewish thought, a product of the captivity and quite unknown to the prophets (Lagrange), another maintains that prophecy itself "rests from the very beginning on a . . . fully developed eschatology."

Again, while some (e.g., R. H. Charles) have held that the eschatological ideas of heathen nations were first borrowed by Jews, and hence Christians, as an anchor to faith when their own darling prophecies, especially those concerning the Messiah, failed to go into fulfillment, others regard the Jews themselves as the true originators of those ideas. Today some are claiming that apocalyptic writing is simply a combination of eschatology with myth, and Mr. Frost issues the resounding statement: "Whether apocalyptic is to be dismissed as merely myth eschatologized, or whether it is to be taken seriously as eschatology in a mythological dress, is perhaps the most urgent problem confronting the Christian Church today."<sup>8</sup> Personally, I am glad it does not confront my church, since Frost is saying in effect: "The most urgent problem confronting the court is whether the accused forged his name to the check or merely changed the amount on it."

Forty-five years ago Father Lagrange distinguished five different eschatologies, and, in view of the completely baffling nature of the evidence, wisely refused to attempt arranging them in any of those evolutionary or developmental patterns which the scientific scholarship of the age found so irresistible. He listed: 1, a temporal cosmic eschatology without a Messiah; 2, a transcendent cosmic eschatology without Messiah;

3, a historic Messianic eschatology; 4, a transcendent Messianic eschatology; and 5, a transcendent cosmic eschatology embracing a less transcendent but historic Messiah.<sup>9</sup>

In such a way the eschatological discussion from the first fused and intermingled a wealth of related and conflicting terms, periods, and peoples, and the game of deciding just how and to what degree, if any, each element or combination of elements was related to the others offered inexhaustible opportunities for learned debate: the endless variety of changes, the nice shades and dainty nuances of meaning, the license of bathing forever in the tepid waters of pure terminology or spinning spider-like, from the substance of one's own esoteric secretions, lovely fragile webs of definition without end—it was all the schoolmen asked of life, and the eschatological discussion might have gone on like the Trinitarian debate for untold generations had not a series of great and unforeseen events given a wholly new orientation to things within the last two decades.

But behind this great outpouring of words, and what keeps it going, is the inescapable conviction that eschatology, that is, what people really believed about their place in the universe, holds the key to the genuine original Christian view of life—that it represents the unique, the peculiar, the essentially different element that sets Christian thinking apart from all other thinking. Those very scholars, such as Harnack and Albert Schweitzer, who insist most emphatically on the hopeless inadequacy of the evidence, are the most reluctant to leave eschatology alone. There is some thing big and portentous hiding here if we could only grasp what it is. The vague and twittering host of broken fragments and wraith-like traditions for all its mazy confusion is definitely trying to tell us something, and the voices are growing louder and clearer every day. The whole eschatological issue can best be explained, we believe, by a

(Continued on page 829)

## The Way of the Church —III





—From a painting by William Ritschel

*Beginning a stirring serial -*

## HIGH ADVENTURE AND A YOUNG MAN'S CONVERSION

*by President S. Dilworth Young*

OF THE FIRST COUNCIL OF THE SEVENTY

### Part 1

**D**ARK AGAINST the eastern sky the giant clouds of the receding hurricane glowed then darkened between flashes of vivid lightning. The Gulf of Mexico, still rough from the pounding of the storm, spewed the wreckage of the brig *Wellington*, four weeks out of London, upon the shore with each heave of the surging tide.

Planks, boxes, crates, hatches, broken spars, each in its turn touched land, rested a moment, and then was borne higher on the beach by the next larger comber rolling in.

The ship had taken a terrible beating by the storm. The wrenching of the eighty-mile wind, and the heaving of the mountainous seas finally had

done their work, leaving the brig slowly settling from the water taken aboard by her spreading seams. The masts were gone, the hatches overboard, the boats broken and splintered. Finally she floundered a mile offshore—near, the captain thought, Galveston, Texas. The captain loaded the large lifeboat which could still be used, with biscuits and water, and with his instruments in the stern, and the crew at the oars, rigged a jury mast and sail and headed for Tampico.

In his log for the day he wrote: "Terrible storm, wind 80, hurricane. Opened ship—abandoned at point near Galveston, Texas Republic. Crew in lifeboat heading for Tampico. One broken arm, Seaman Jones; cut scalp, 2nd officer Briggs; lost at sea, Jed Colby, cabin boy." Colby was last seen clinging to the after hatch in the midst of the hurricane—probably washed overboard. Then the

THE IMPROVEMENT ERA

captain, having accounted for his crew to the satisfaction of the law of the sea, set his face and his boat southwest and steered for Tampico.

Whatever had been the original purpose of the voyage of the *Wellington*, it had certainly changed the life of Jed Colby. Clinging desperately to the half submerged hatch, he heartbreakingly remembered how he had come to be on board. Shanghaied off the docks where he had eked out a small living for his mother and himself, he was an unwilling sailor on the ship.

As he was leaving the fishmonger's shop after his day's work, Jed cut across the head of the London Company dock and headed into the deepening fog. Unable to see more than a few feet, he found his way by the dim shadows of the walls of buildings. Each shadow was read and correctly translated into its proper place as he trudged along. Even though dim, the landmarks were sure with the familiarity of long use in all kinds of weather.

HE HAD been walking for ten minutes when he recognized the darker shadow of the alley leading to the warehouses of the shipping company. In a fog one learns soon to read the meaning of the varieties of denseness. At exactly the right degree of density he would turn sharp right up the alley to the next street.

Suddenly two figures loomed out of the darkness of the alley. They were close upon him before he saw them. Instinctively startled, he turned to run back the way he had come, but he was not fast enough. The men jumped forward; Jed felt a strong arm around his neck. Suddenly a great light flashed before his eyes, and he knew no more.

"Blyme you knocked him out cold, bos'n; if you'd a hit 'im any harder you'd a killed 'im," said the mate. "You tyke 'is feet an' I'll tyke 'is shoulders, and let's get 'im on board before 'e comes to." Along the empty street and down the long dock they hurried with their unconscious burden. Presently the hull of the *Wellington* loomed like a wraith through the fog. A dim ship's lantern hung near the sloping gangplank. Up the plank and across the deck they hurried with the unconscious boy. A rectangle of light struggled momentarily with the swirling mist and then

disappeared as though defeated as the fo'c'sle door closed.

"Now into the bunk wi' 'im." They swung the boy into an empty bunk. To a seaman sitting at the table the mate said, "Watch 'im. If 'e comes to, just you tie 'im up. We uns 've got to get one more before high tide."

"Aye, I'll watch 'im," answered the seaman. He arose and came over to the bunk. "Yer muster guv 'im an awful clout. 'e won't wake up for a long time."

ORDINARY noises have strange new meaning to one returning to consciousness. Unusual noises do not readily find explanation to the newly awakened ability to hear sounds. The sounds which penetrated the ears of Jed as his addled brain began to function, added only to the confusion he was already struggling to banish. He became aware that his head was throbbing painfully. There was a strange swish-swish, repeated in slow rhythm, which he couldn't quite place. There were heavy steps overhead accompanied by muffled shouts. And there was a distinct rocking motion. Finally his head cleared, and he realized what had happened. He was on a ship. The swish-swish was the noise of the ship meeting the swells of the sea. The steps and shouts were the men on deck overhead working the ship. There was no mistaking the motion of the bunk. That slow roll could only be the movement of a ship at sea, meeting the mood of the water and the waves. Jed sat up. The door to the deck was open, letting in a patch of daylight to the dismal interior. Lining the walls were other bunks. In some of them Jed could see sleeping men; hear them, too, now that his ears were alert to sounds. Two men dressed in seaman's togs were sitting at the low table. One carved a block

of wood into a model of a ship, the other worked at a piece of sail with a sailor's palm\* and long thick needle.

"Where am I?" said Jed, addressing the woodcarver.

"Wal, now, if 'e ain't come alive. I thought as 'ow the clip ye got with the belayin' pin was like to kill ye. I guess ye be tougher than ye look. Mebbe ye'll do atterall. Ye say 'where are ye?' That'll be hard to say just now, but usin' the best judgment that a able bodied seaman has when his betters ain't about, I'd s'y ye are in the good ship *Wellington*, six hours out of London, headed for America. An' now ye are able to use yer tongue, the Cap'n wants to see yer in the cabin." With that the seaman walked over to the boy, took him not unkindly by the arm and helped him to his feet.

"Steady now, I'll help yer." Up the short ladder and out on to the deck they went. The cold, bracing air served to clear his head and ease some of the ache. The fog had lifted. As far as Jed could see was a tumbling roaring mass of water. Each wave towered momentarily above the ship, threatening to engulf it, but was foiled each time as the bow rose easily and the ship slid over the comber. Overhead the great sails bellied out in the brisk wind, their force heeling the ship a little on its port side. Jed, with the assistance of the seaman, made his way across the sloping deck to the captain's cabin. The sailor knocked. At the sound of the gruff voice of Captain Strong bidding them come in, he pushed the door open.

"Here's the boy, Cap'n," he announced, saluting.

The door closed and Jed Colby looked into the strong, harsh face of Captain Ebenezer Strong.

"Well, boy what's your name?"

"Jed Colby."

"Say 'sir' when you speak to me, boy. Don't forget that I am captain of this ship."

Anger loosened Jed's tongue. "An' why did you shanghai me aboard this ship? Me with my mother and two brothers to help support. I don't know what they'll do with Father dead this past year. Ye'd best let me go back to 'em."

"Ye'd have a hard time gettin' back with us nearly a day out to sea, boy."

(Continued on page 829)



\*A sailor's palm is a hard piece of leather which served the place of a thimble and was worn on the palm.



## The Kirtland Temple

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house. (D & C 110:7-8.)

**T**HUS SPAKE the Savior as he appeared and accepted the Kirtland Temple April 3, 1836. This vision was followed by the appearance of Moses who committed the keys of the gathering of Israel to the Church, then by the visit of Elias and of his conferment of authority, and finally by the visitation of Elijah in fulfilment of Malachi's prediction.

The Kirtland Temple was built in the infancy of the Church during the extreme poverty of its members, according to the plan of the Lord. He had specified that it "be fifty and five feet in width, and . . . sixty-five feet in length, in the inner court thereof." (*Ibid.*, 95:15.)

The building was dedicated March 27, 1836 by the Prophet Joseph Smith who used a prayer that had been revealed for the purpose.

But "the erection of the temple at Kirtland seemed to increase the hostile opposition to which the Church had been subject since its organization. . . . Within two years following the dedication, a general exodus of the Saints had taken place, and the temple soon fell into the hands of the persecutors." (James E. Talmage, *The House of the Lord*, p. 123.)

Thus the temple was polluted and rejected. The building has been restored and is now used as a meetinghouse by the Reorganized Church of Jesus Christ of Latter Day Saints.

The Kirtland Temple

—Photo by Fellowcrafts Studio



—Photo by Fellowcrafts Studio

The Nauvoo Temple

## The Nauvoo Temple

For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.

But I command you, all ye my saints, to build a house unto me, and I grant unto you a sufficient time. . . . (D & C 124:29-31.)

**T**HUS CAME a revelation of the Lord on January 19, 1841. Obedient to that command, the cornerstones for the Nauvoo Temple were laid April 6, 1841. Before the building was completed, the Prophet and his brother Hyrum, the Patriarch, had sealed their testimonies with their blood at Carthage, Illinois, June 27, 1844. Nevertheless, the Prophet Joseph Smith had taken a select few into the upper part of his store in Nauvoo, May 4, 1842, and had given them the endowment.

In December 1845 endowment work began, and by the end of that month more than one thousand members had received these blessings. The building was dedicated on April 30, 1846, and again on the following day.

It was not unknown to the Lord that the Church's stay in Illinois would be brief. The members needed the blessings they were to receive in that sacred building in order to pass the fiery furnace of the exodus and to come out unscathed.

In September 1846 the Nauvoo Temple was in possession of the mobs, and for two years this once hallowed structure was abandoned. Then in November 1848 it fell prey to the wanton act of an incendiary. A tornado in May 1850 blew the walls to the ground.

THE IMPROVEMENT ERA

## The St. George Temple

Two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. . . . These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. . . . I straightway went into the baptismal font and called upon Brother McAllister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others.

**W**ILFORD WOODRUFF stated this at the fall general conference in 1877.

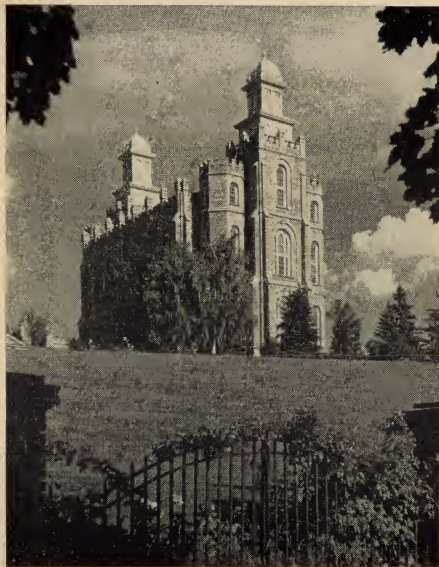
The St. George Temple is the oldest in the Church in terms of continuous service. President Brigham Young was the architect for the building. President George A. Smith of the First Presidency dedicated the site November 9, 1871, and ground was broken the same day. The seepage from several springs of alkali water threatened to ruin the foundations of the building. Pioneer ingenuity made a pile driver from a cannon that was a Mexican War relic. This great hammer, bouncing three times with every charge, pounded hundreds of tons of volcanic rock into the earth. It is said that over one hundred thousand dollars were spent on the foundation alone.

The cornerstones were laid April 1, 1874 by President Brigham Young and others. The walls of the building are red sandstone, since painted white.

On January 1, 1877, the temple was partially dedicated. At this time Elder Wilford Woodruff became president of the St. George Temple. The forty-seventh annual general conference of the Church was held in the temple, April 6, 7, and 8, 1877. The entire structure was dedicated by President Daniel H. Wells of the First Presidency during this conference.

The Logan Temple

—Photo by J. Fred Thunell



—Photo by Willard Luce

The St. George Temple

## The Logan Temple

Every foundation stone that is laid for a temple, and every temple completed according to the order the Lord has revealed for his Holy Priesthood, lessens the power of Satan on earth, and increases the power of God and godliness, moves the heavens in mighty power in our behalf, invokes and calls down upon us the blessings of Eternal Gods, and those who reside in their presence.

**E**LDER George Q. Cannon of the Council of the Twelve stated this truth at the laying of the cornerstones of the Logan Temple, September 17, 1877.

Although there are references uttered of a promised temple in Cache Valley being built as early as July 1857, it was in August 1863 that Elder Wilford Woodruff promised this temple to the children of Logan when "you become men and women." His finger pointed to the east bench of Logan.

Elder Truman O. Angell, the architect of the Salt Lake Temple, was also the architect for this building. The site for the temple was designated by President Brigham Young, and the place was dedicated by Orson Pratt, May 17, 1877, at services conducted by President Young.

Excavation was begun for this five-story building of very dark gray siliceous limestone on May 28, 1877. The cornerstones were laid on September 17, 1877, under the direction of President John Taylor. He dedicated the building May 17, 1884.

A Logan Temple Association was organized after the temple was completed. A school was conducted for worthy members of the Church, at the temple (reminiscent of the School of the Prophets at the Kirtland Temple) where various subjects from theology to science were taught.



# The Salt Lake Temple

I want to see the temple built in a manner that it will endure through the Millennium. This is not the only temple we shall build; there will be hundreds of them built and dedicated to the Lord. This temple will be known as the first temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the gospel, have been redeemed in hundreds of temples through the administration of their children as proxies for them, I want that temple to stand as a proud monument of the faith, perseverance, and industry of the Saints of God in the mountains, in the nineteenth century.

**S**O PRESIDENT Brigham Young addressed his congregation on October 6, 1863.

The Salt Lake Temple site had been selected on July 28, 1847 when President Young, while walking with his associates, placed a cane in the ground, saying: "Here we will build the temple of our God."

At the October 1852 general conference it was unanimously decided that "we build a temple of the best materials that can be obtained in the mountains of North America." Granite from Little Cottonwood Canyon was therefore used.

Ground was broken for the Salt Lake Temple on February 14, 1853; the laying of the cornerstones took place April 6, 1853. Elder Truman O. Angell was the architect for the building. For forty years the Saints worked and prayed and worked again on building this house of the Lord.

President Wilford Woodruff dedicated the building April 6, 1893. Many dedicatory services were held in the weeks to follow. Several of these services were held just for Sunday School children and their teachers.

The Salt Lake Temple

—Photo by Hal Rumel



THE IMPROVEMENT ERA



—Photo by Josef Muensch

The Manti Temple

## The Manti Temple

When we dedicated the temple at Manti, many of the brethren and sisters saw the presence of spiritual beings, discernible only to the inward eye. The Prophets Joseph, Hyrum, Brigham, and various other apostles that have gone, were seen, and not only this, but the ears of many of the faithful were touched, and they heard the music of the heavenly choir.

**T**HIS is the statement of the late Elder Franklin D. Richards of the Council of the Twelve.

Ground was broken, and the temple site was dedicated April 25, 1877 by President Brigham Young. Early that morning President Young had asked Warren S. Snow to go with him to the temple hill. In the words of Brother Snow: "We two were alone; President Young took me to the spot where the temple was to stand; we went to the southeast corner, and President Young said: 'Here is the spot where the Prophet Moroni stood and dedicated this piece of land for a temple site, and that is the reason why the location is made here, and we can't move it from this spot.'"

Two years of blasting and scraping were required to prepare the footings and foundation for the building. Then, on April 14, 1879, the cornerstones were laid, and the work was begun on the walls, which were built of the cream-colored oolitic limestone which was taken from the quarry at the temple site.

The eleven-year-construction period would have broken the spirits of a less valiant group or a people inspired with a less lofty ideal.

But at last all was in readiness, and Elder Lorenzo Snow of the Council of the Twelve offered the dedicatory prayer for the Manti Temple, May 21, 1888.



The Hawaiian Temple

—Photo courtesy Castle H. Murphy

## The Hawaiian Temple

This land, the land of Laie, was one of the cities of refuge in olden times and now it is a city of refuge indeed, both to the spirit and body of man. . . . When President George Q. Cannon visited here, fifty years after the gospel had been established, he told us, both at Laie and Honolulu, that the time would soon come when we would have a house in which to perform the ordinances necessary for the salvation of the living and the dead.

THESE ARE the words of Elder Samuel E. Woolley at the dedication of the Hawaiian Temple. He was then completing almost a quarter century of presiding over the Saints of the Hawaii Mission, and had had much to do with the construction of the temple to bless those Polynesian brothers and sisters.

President Joseph F. Smith, himself an early missionary to those islands, dedicated the site for this temple at Laie on June 1, 1915.

The temple, dedicated by President Heber J. Grant on Thanksgiving Day, November 27, 1919, is on a moderately high eminence commanding an unequalled view of the Pacific.

## The Canadian Temple

This land will yet become a breadbasket to the world; and in this land a temple shall be reared to the worship of Almighty God.

TO A PEOPLE beset by the tribulations of pioneering a new area came this promise by one of their number, Elder John W. Taylor of the Council of the Twelve, late in the nineteenth century.

President Joseph F. Smith dedicated the site for this temple at Cardston, Alberta, on July 27, 1913. It was the old tabernacle square, originally given to the Church by Elder Charles Ora Card who founded the settlement in 1887. Elder David O. McKay of the Council of the Twelve laid the cornerstone on September 19, 1915. President Heber J. Grant dedicated the building August 26, 1923.

The temple is built of a light gray granite from the quarries of Nelson, British Columbia. A veritable fortress of God in spiritual strength as well as physical appearance, the Alberta Temple has a commanding view of the Canadian prairie in all directions from Cardston.

The Alberta Temple at Cardston

—Photo by Dr. E. V. Spackman







The Arizona Temple

—Photo by Doyle L. Green

## The Arizona Temple

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in this land . . . that all the great and glorious promises made concerning the descendants of Lehi may be fulfilled in them: . . .

**O**FTEN CALLED the “Lamanite Temple” because of this paragraph from the dedicatory prayer offered by President Heber J. Grant, October 23, 1927, the Arizona Temple stands at Mesa to bless the people. But like any other temple, its doors are open to any member of the Church who has a recommend, regardless of ancestry.

At the four corners of the temple, in the frieze portion of the cornice, are sculptured panels depicting the gathering of Israel from all nations in this dispensation.

## The Idaho Falls Temple

Our whole philosophy is bound up in the erection of temples and the performance of the work therein—our pre-existence, our birth, our death, and our resurrection, and eternal progression thereafter.

**T**HUS PRESIDENT J. Reuben Clark, Jr. addressed the congregation before President David O. McKay laid the cornerstone for the Idaho Falls Temple, October 19, 1940. At that time both were counselors to President Heber J. Grant. In March 1937 the First Presidency had announced that a temple was planned somewhere in Idaho.

This inspiring, one-towered white temple on the banks of the majestic Snake River was dedicated September 23, 1945 by President George Albert Smith.

Idaho Falls Temple

—Photo by Hal Rumel





1. William Noble Wate 2. John M. Russon 3. Levern M. Hansen 4. Hugh C. Smith 5. Francis M. Zimmerman 6. Howard W. Hunter 7. Austin Gudmundsen 8. Barry P. Knudson



9. Edwin S. Dibble 10. Max A. Bryan



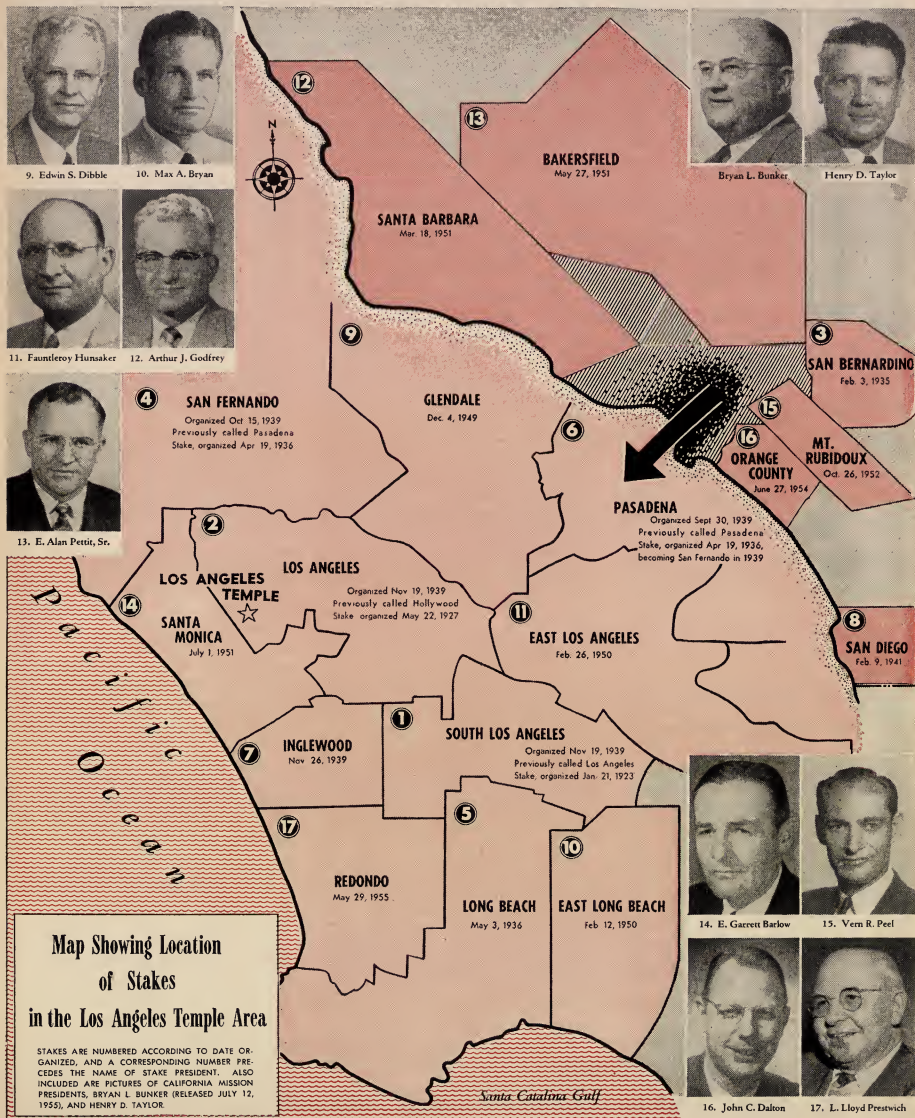
11. Fauntleroy Hunaker 12. Arthur J. Godfrey



13. E. Alan Pettis, Sr.



Bryan L. Bunker Henry D. Taylor





## ANCIENT TEMPLES AND THEIR FUNCTIONS

(Continued from page 816)

B.C. The temple was probably begun about the second year after their return from captivity (537 B.C.?), but the Jews met difficulties, including much opposition from the Samaritans, and discontinued building. But in the second year of Darius the king (520 B.C.), the Lord gave word to the Jews to finish the sacred structure. The whole prophecy of Haggai is in relation to this project. The plan of Solomon's Temple was followed in general, but due to the poverty of the people, not on such a lavish scale. Many of the vessels used in the former temple were restored. (Ezra 1:7-11.) The Holy of Holies was empty, for the Ark of the Covenant disappeared when Nebuchadnezzar's forces invaded Palestine.

This temple, called after Zerubabel, and sometimes known as the Second Temple, was completed in the sixth year of Darius, 515 B.C. (Ezra 3:8; 6:15.)

Not too many years after the dedication of the Second Temple, the Jews grew worldly and unworthy of administering sacred rites therein. The book of Malachi (1:2; 2:17; 3:5-18) is the protest of a great prophet against the corruption and unworthiness of the people. We are in no position to say how long the Lord was willing to accept the ordinances performed in this temple following its dedication, but it cannot have been many years. It would be interesting to know the details concerning the administration of the temple following the disappearance of prophets from Israel, a period of about four hundred years.

It is of interest to know that certain groups of Jews built a temple on the island of Yeb, later Elephantine, on the Nile River. These Jews, originally mercenaries, spoke and wrote Aramaic. Papyri were found on the island which show that they retained their own customs and enjoyed self-government. In apparent disobedience to the law and to the practice of other Jews of the dispersion, they maintained a temple dedicated to Yahu. At this temple they offered food, incense, and burnt offerings. The papyri make reference also to the feasts of the Passover and Unleavened Bread. When Cambyses the Persian conquered Egypt in 525 B.C., he destroyed the Egypt-

tian temples but spared the temple of Yahu. Much later, during the absence of the Persian governor in 411 B.C., the enraged Egyptians, instigated by priests serving the ram-headed Chnum, destroyed the Jewish temple. We possess papyri which indicate that the Jews immediately petitioned Bagoas, the governor of Judea, the high priest Johanan, and other Judeans to come to their assistance. No answer was forthcoming. In 408 B.C. the colony again petitioned their Judean brethren, accompanying their letter with gifts. This time permission was granted to rebuild the temple and to offer food and incense sacrifices. Until recently it was considered doubtful that the temple was actually rebuilt. Now the Brooklyn Aramaic Papyri, edited by Dr. Emil G. Kraeling, indicate that it was.<sup>2</sup>

Latter-day Saints will be sufficiently apprised of the spiritual condition of these temple builders on Yeb when they are informed that they not only worshiped Yahu but other divinities of Canaan, e.g., Ashim-bethel, Anath-bethel, and Cherem. At Elephantine Anath was Yahu's consort under the name of Anath-Yahu. The spiritual condition of the Judean Jews who wrote the letter to Yeb may also be deduced from these facts.

Zerubabel's Temple was finally superseded by that of Herod. We are indebted to the Jewish historian Josephus for rather full descriptions of the sanctuary,<sup>3</sup> and also to the Mishnah. The older temple was not taken down until much of the material for the new had been assembled.

Work on the new temple began in the eighteenth year of Herod's reign, 20-19 B.C. And the great complex of courts and buildings associated with Herod's Temple was not completed until the procuratorship of Albinus, A.D. 62-64.<sup>4</sup> The old temple area was enlarged to twice its former dimensions. The temple proper was constructed of great blocks of white stone; its interior had the length and breadth of Solomon's Temple, but its height was 40 cubits (60 feet), not counting an upper chamber, instead of 30 cubits (45 feet). The Temple of Herod was divided into the Holy of Holies and the sanctuary or holy place as in the

earlier temples, but the appointments were much more lavish. The Holy of Holies was empty and was separated from the holy place by means of a veil. The reader is referred to Josephus for a more detailed description of the great temple structure.

The Book of Mormon makes clear that the Nephites, another branch of Hebrew people, knew the uses of temples and built a number of them upon this continent. Apparently the first temple was that constructed by Nephi after he and his followers had separated themselves from their unrighteous brethren. It was built after the plan of Solomon's Temple, the details of which could be learned from the brass plates. Here are Nephi's words:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine. (2 Nephi 5:16.)

It is very unlikely that Nephi would build a temple without an express revelation from the Lord authorizing it. Furthermore, all the ordinances pertaining to the temple would have to be revealed. The Nephite kept the Law of Moses, but it does not follow that ordinance work for the living within the limits of the Aaronic Priesthood only would be permitted within the sacred structure. Nephi and his followers kept the law of the gospel, and it is probable that all of the ordinances for the living according to the Melchizedek Priesthood would be performed. Nephi seems to have had certain sealing powers of the priesthood, as did another Nephi mentioned in the Book of Helaman. (2 Nephi 33:15; Helaman 10:7.) As long as prophets like these were around, a full endowment could be given the righteous; otherwise a limited endowment within the Aaronic Priesthood would probably be administered.

It is probable that Nephi's brother Jacob taught within this identical temple, but King Benjamin's sermon must have been delivered in another temple located in the land of Zarahemla. (Mosiah 1:1, 18.)

The people of Zeniff may well have repaired the old temple of Nephi when they returned to the land of their father's inheritance or may have

<sup>2</sup>Biblical Archaeologist, Vol. XV, No. 3, p. 66.

<sup>3</sup>Antiq. XV, 11; War V, 5.

<sup>4</sup>Josephus, Antiq. XV, 15, 5 and 6; XX, 9, 7; Cf. John 2:20.

built a new one. (Mosiah 7:17.) Some interesting questions arise as to the use of a temple by Zeniff's people. Did they have proper authority to administer the ordinances therein or did they use it simply as a meeting place? The question of proper authority arises especially during the wicked reign of King Noah.

An interesting reference to an incident that took place in a Nephite temple—where or when we are not told—is related by Amulek:

I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was the same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.

And Aminadi was a descendant of Nephi, who was the son of Lehi, . . . (Alma 10:2-3.)

When the risen, glorified Savior appeared to the Nephites for three successive days he did so “. . . round about the temple which was in the land Bountiful; . . .” (3 Nephi 11:1.) Before the resurrection of our Lord, ordinance work for the dead could not be carried out either in the temples in Palestine or on this continent. But after his resurrection, he fully explained such work to the Nephites. This is shown by the fact that he quoted in full chapters 3 and 4 of Malachi and “. . . expounded them unto the multitude.” (3 Nephi 24; 25; 26:1.) Thus the sealing powers of Elijah as applied to ordinance work for the dead became known to the Nephites. We may presume that such work was carried out in their temples during the period of their

righteousness, for four generations. Mormon was not permitted to quote the Savior's explanations of Malachi's references to Elijah because the keys of such knowledge in our dispensation were to come to Joseph Smith who would explain their proper functions.

Following the Savior's resurrection, ordinance work for the dead must have been carried on in sacred structures erected in the Mediterranean world. Paul's reference to baptism for the dead in I Cor. 15:29 seems proof of that fact. At any rate the Corinthians seem to have had access to a temple acceptable for such work. It was probably very small, and we have no information concerning it. The same is true of any other similar structure erected by the early saints to the Lord during the first century A.D.

## A TEMPLE IN THE SOUTH PACIFIC

(Continued from page 813)

the property. He did not know of the local denial. As he drove past the Church construction, he was impressed by the college and by the Church belief of developing the Maori people to the highest standard. Genuinely pleased, he turned to President Mendenhall and asked him to take this dictation: “Received personal assurance this day from the Minister of Lands and Maori Affairs that the New Zealand Government will not oppose the acquisition of this property.”

The Spirit of the Lord had moved; The property was now owned by the Church; the temple would arise from the spot pronounced by a latter-day prophet as the place where the house of the Lord should be built.

The hill from which the temple will rise is 170 feet high and makes, in President Mendenhall's opinion, “The most beautiful temple site in the Church.”

Members of the Church in New Zealand indeed deserve to be called Saints because of their ingenuous spirit, childlike faith, and consecration to the things of the Lord. Their humility was once again evidenced the day the plans to build the temple were announced. The annual *hui tau*, the all mission conference, was in progress with four thousand members in attendance. A telephone call was placed from Salt Lake City so the announcement could be made on that occasion. Returning to the confer-

ence with this humbling yet thrilling telephone message. Elder Biesinger related that the First Presidency desired a temple to be built and that it be completed two years from the date of ground breaking. It was to be built, as was the college, entirely through volunteer missionary labor.

The joy in the hearts of these people was exceedingly great. All four thousand of them raised their hands and solemnly, with tears of joy in their eyes, sustained the proposal. Perhaps this will be the most remembered *hui tau* of New Zealand. Today the members of the mission are supporting two hundred labor missionaries. What little they have, they are giving in support of their sustaining vote at that eventful conference.

As some of the pioneers in the Salt Lake Valley learned their crafts while working on the Assembly Hall before applying their skills to the building of the Salt Lake Temple, a similar story is being written in New Zealand. The unskilled native missionary volunteers have been assisting with the college construction there. When work on the college commenced in 1949, in that area there were no transportation permits or available building materials—lumber, gravel, or concrete. Today, with nothing but a purpose for a beginning, a rock quarry has been acquired, and four thousand acres of timberland furnish the lumber which is cut and then sawed in a mill now owned by the Church. While serving the Lord,

men and boys have learned their trades. Today they are “. . . working in sawmills, in the rock crushers, in the lime pits, in the cement plant, in the planing mill, in the timber, and some are laying brick. You have never seen such a pioneer organization in your life, . . .”<sup>\*</sup> They have learned to use machinery and materials with such adeptness that they are prepared for the construction of the temple. They have indeed sought first the kingdom of God and other things are being added unto them. When the construction is completed, they will be trained for specialized occupations.

The temple was designed by Church architect, Elder Edward O. Anderson, and the blueprints were mailed from Salt Lake City, September 1, 1955. After the plans are approved by the New Zealand government and after the dedication and ground-breaking services are held, all will be in readiness for work on the temple to commence. It is expected that his edifice will be completed within two years. The construction will be a special type of concrete brick. The outward appearance will resemble the recently dedicated Swiss Temple, and their floor plan will be similar.

The New Zealand Temple will serve a Church membership of over 40,000. Thirteen thousand are from

(Concluded on following page)

<sup>\*</sup>From address delivered at General Priesthood meeting held in the Tabernacle, Saturday evening, April 2, 1953.



## A TEMPLE IN THE SOUTH PACIFIC

(Concluded from preceding page)

New Zealand, and the rest from the Tongan, Tahitian, Samoan, and Australian missions. The Saints there have pledged their readiness and willingness to give their money or labor or both to this house of the Lord in the South Pacific.

Last May, President Mendenhall was set apart by the First Presidency to perform a "special service pertaining particularly to the erection and completion of the college in New Zealand and of the temple that is to be erected." This service is also to include the development of the farm lands, from which the college

will eventually receive some financial support. Since that time, President Mendenhall has been appointed chairman of the Church building committee, but the special New Zealand assignment stands.

While in New Zealand in January 1955, President McKay assigned Elder George Biesinger, who was supervisor of all Church construction in New Zealand, the additional task of supervising construction of the temple.

With the construction of the college, the development of the farm lands, and the acquisition of the temple site, there are three to four hundred people visiting the grounds each

Sunday. This is proving to be the "Temple Hill" mission of New Zealand, for there are forty native missionary guides there to explain the Church program, the great gospel plan, and to leave their testimonies written upon the hearts of the visitors. In this sense, the people of New Zealand are flocking unto the hill of the Lord.

In very deed, this temple in the South Pacific will stand as a beacon light upon a hill, and with the spirit of the Saints there, others will be led to the blessings and power to be received therein.

### JOHN D. GILES

(Concluded from page 801)

noontime and asked his assistance in selling subscriptions to THE IMPROVEMENT ERA to the members in the Eighteenth Ward. When Brother Giles queried "how to sell," Brother Whitney advised him to first learn the contents of the magazine by reading it. This he did, and literally the rest of John Giles' lifetime—a period approaching a half century—was wrapped up in the ERA. He worked with it in the Eighteenth Ward and in the Ensign Stake. As a member of the general board of the YMMIA, he was a member of the committee which, in 1929, saw the combining of THE IMPROVEMENT ERA with its sister organ of the YWMIA, *The Young Woman's Journal*, to make a greater ERA.

His appointment as business manager of THE IMPROVEMENT ERA was announced September 1, 1944, and he held this position at the time of his death. Working in close association with three presidents of the Church, Presidents Heber J. Grant, George Albert Smith, and David O. McKay, as well as with Elders John A. Widtsoe and Richard L. Evans of the Council of the Twelve, and other editors of the magazine, he has helped guide the destiny of the ERA.

The life of John D. Giles was a fulfilment of the Book of Mormon promise: "... therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:3.)

Elder Giles was born August 1,

1883, in Salt Lake City, to Henry E. and Catherine Hughes Evans Giles. He married Una Viola Pratt, a daughter of Parley P. Pratt, Jr., on June 20, 1906, in the Salt Lake Temple. That union was blessed with two daughters and a son: Mrs. Lucile Gardner, Mrs. Dorothy Topham, and Parley P. Giles. They have thirteen grandchildren. Elder Giles passed away on September 23, 1955, following an extended illness. Funeral services were

held in the Assembly Hall on Temple Square, September 27. The services were conducted by Bishop Earl L. Maw of the South Eighteenth Ward where Brothers Giles was serving as a ward teacher and as a member of the genealogical committee. Speakers at the funeral included Elder Elbert R. Curtis, general superintendent of the YMMIA, Elder George Q. Morris of the Council of the Twelve, and President J. Reuben Clark, Jr.

### A TEACHER'S QUEST

By Mirla Greenwood Thayne

THAT STILL small voice kept saying,  
"Not enough  
Time is the fiber from which life is spun;  
Grasp every moment, live it purposely  
If you would know content when day is done."  
And so I set about to find the quest  
That would assure my greatest happiness.

The world seeks beauty, so with eager pen  
I framed a lyric, an exultant song,  
And as I sent it on its tuneful way  
My heart knew happiness; but not for long,  
With night's approach complacency had fled.  
"Not yet enough," the voice within me said.  
"I'll paint a picture; this my gift shall be,

Earth's various moods interpreted by me."  
With pigments rare I painted field and bough;  
Surely my heart would know contentment now.  
And joy was sweet, but when the day was through  
That small voice whispered, "Not enough from you."

One day I took a small child by the hand.  
It seemed that God himself looked down and smiled  
As prayerfully I sought to understand  
Its needs, and lay my gifts before the child.  
At last, in answer to my soul's demanding,  
I've found the peace that passeth understanding.

## HIGH ADVENTURE

(Continued from page 319)

he said, not unkindly. "Ye'll do well to sign articles and ship as a boy before the mast. I'll pay ye seaman's wages, an' ye can give that to yer mother when ye get back. Then she'll be proud of her seafarin' son. I was a boy like you once, an' I ran away to sea. I'm not sorry, either. The sea is hard, but it's a good one. But yer on my ship, an' ye'll stay on it for a long time, so ye better do what yer told."

In the end Jed signed the ship's papers. There wasn't much he could do else. If he wanted to eat, he had to be a member of the ship's crew, Captain Strong had said.

"Now," said the captain as Jed completed the laborious matter of putting his name to the paper, "Ye'll jump when spoken to, and ye'll salute when officers speak to ye. Step lively now an' report to the second mate." With misgivings Jed left the cabin and went in search of the second mate.

He found life quite different from that he had lived ashore. There he had been apprenticed at the age of nine. There within sight of the ships which came and went every day, he

had learned the ways of fishmongers with boys and the way of sailors on shore leave. At the age of fifteen he could cut and slice and fillet with the best of them. Every day the barrels of fresh fish would be hauled through the door on small trucks into the mongers' shops, and each night would see the packed fillets of cod and haddock in boxes ready to be sent to the big hotel in town.

**D**URING his long voyage across the Atlantic he had learned the hardness of their life aboard ship. He often thought of the captain's statement that he would work or starve. Jed thought most of the time that it was work and starve. The food was musty, the water bad, the officers brutal. Jed determined to leave the ship at the first opportunity.

The hurricane was that chance. The banging of the loose crates in the hurricane recalled him to the present. Washed into the port scuppers from the hatch to which he'd been clinging, he managed to get to the main hatch doorway before the next wave buried the ship with its foaming weight. He hung on between decks until the storm abated, then hid in the forehold until the rising water

forced him out in time to see the captain's boat disappear over the horizon to the south.

Jed was not a particularly brave boy, but his life on the docks had made him resourceful. His desire to survive was strong. He spied a hatch floating at some distance from the ship. He thought if I can make that hatch I'll have a good raft to get ashore. It was plainly visible in the late afternoon light. Watching his chance, he waited until a high swell reached the ship's bulwark. It carried him into the ocean. A hard swim of fifteen minutes brought him to the hatch, and he pulled himself aboard. A broken piece of planking floated near. Jed retrieved it and once more aboard the hatch began to paddle toward the distant breakers. The surf was heavy and strong, and now the tide was coming in. In a surprising short time Jed was in the thick of it. Then the raft capsized, throwing him into the angry surf. Desperately he paddled to keep afloat to get breath—to live. He caught a glimpse of the sandy shore as a wave lifted him high. Then suddenly a blinding flash and merciful darkness came upon him.

*(To be continued)*

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## THE APOCALYPTIC BACKGROUND

(Continued from page 817)

brief diversion into one of those little parables for which we have always had a weakness.

Imagine, then, a successful businessman who, responding to some slight but persistent physical discomfort and the urging of an importunate wife, pays a visit to a friend of his—a doctor. Since the man has always considered himself a fairly healthy specimen, it is with an unquiet mind that he descends the steps of the clinic with the assurance, gained after long hours of searching examination, that he has about three weeks to live. In the days that follow, this man's thinking undergoes a change, not a slow and subtle change—there is no time for that—but a quick and brutal reorientation. By the time he has reached home on that fateful afternoon, the first shock of the news has

worn off, and he is already beginning to see things with strange eyes. As he locks the garage door, his long ambition to own a Cadillac suddenly seems unspeakable puerile to him, utterly unworthy of a rational, let alone an immortal being. This leads him to the shocking realization, in the hours that follow, that one can be rich and successful in this world with a perfectly barren mind. With shame and alarm he discovers that he has been making a religion of his career. In a flash of insight he recognizes that seeming and being are two wholly different things, and on his knees discovers that only his Heavenly Father knows him as he is. Abruptly he ceases to care particularly whether anybody thinks he is a good, able, smart, likable fellow or not; after all, he is not trying to sell anyone anything any more.

Things that once filled him with awe seem strangely trivial, and things which a few days before did not even exist for him now fill his consciousness. For the first time he discovers the almost celestial beauty of the world of nature, not viewed through the glass of cameras and car windows, but as the very element in which he lives; shapes and colors spring before his senses with a vividness and drama of which he never dreamed.

The perfection of children comes to him like a sudden revelation, and he is appalled by the monstrous perversion that would debauch their minds, overstimulate their appetites, and destroy their sensibilities in unscrupulous plans of sales promotion. Everywhere he looks he gets the feeling that all is passing away—not just relatively because he is saying good-

*(Continued on following page)*



## THE APOCALYPTIC BACKGROUND

(Continued from preceding page)

by to a world he has never seen before, but really and truly: he sees all life and stuff about him involved in a huge ceaseless combustion, a literal and apparent process of oxidation which is turning some things slowly, some rapidly, but all things surely to ashes. He wishes he had studied more and pays a farewell visit to some friends at the university where he is quick to discover, with his new powers of discernment, that their professional posturing and intellectual busy-work is no road to discovery but only an alley of escape from responsibility and criticism.

As days pass, days during which that slight but ceaseless physical discomfort allows our moribund hero no momentary lapse into his old ways, he is visited ever more frequently by memories, memories of astonishing clarity and vividness — mostly from his childhood, and he finds himself at the same time slipping ever more easily into speculations, equally vivid, on the world to come and the future of this world. The limits of time begin to melt and fuse until everything seems present but the present. In a word, *his thinking has become eschatological.*

"What has happened to our solid citizen?" his friends ask perplexed. He has chosen to keep his disease a secret; it would be even more morbid, he decides, to parade his condition. But he cannot conceal his change of heart. As far as his old associates can see, the poor man has left the world of reality. Parties and golf no longer amuse him; TV and movies disgust him. He takes to reading books, of all things—even the Bible! When they engage him in conversation, he makes very disturbing remarks, sometimes sounding quite cynical, as if he didn't really care; for example, whether peppermint was selling better than wintergreen or whether the big sales campaign went over the top by October. He even becomes careless of his appearance, as if he didn't know that the key to success is to make a good impression on people. As time passes, these alarming symptoms become ever more pronounced; his sales record drops off sharply; those who know what is good for their future begin to avoid being seen with him—like Lehi of

old, he is hurting business, and dark hints of subversion are not far in the offing. What is wrong with the man?

As we said, his thinking has become eschatological. He lives in a timeless, spaceless world in which Jack Benny and the World Series simply do not exist. His values are all those of eternity, looking to the "latter end" not only of his own existence but of everything and everybody around him. As he hears the news or walks the streets, he sees, in the words of Joseph Smith, "destruction writ large on everything we behold." He is no longer interested in "the things of the world." The ready-smiling, easily adjustable, anxious-to-get-ahead, eager-to-be-accepted, hard-working conformist, who for so many years was such a tangible asset to Nulb, Incorporated, has ceased to exist.

Now the question arises, has this man been jerked out of reality or into it? Has he cut himself off from the real world or has cruel necessity forced him to look in the face what he was running away from before? Is he in a dream now or has he just awakened from one? Has he become an irresponsible child or has he suddenly grown up? Is he the victim of vain imaginings or has he taken the measure of "Vanity Fair"? Some will answer one way, some another. But if you want to arouse him to wrathful sermons, just try telling the man that it makes no difference which of these worlds one lives in—that they are equally real to the people who live in them. "I have seen both," he will cry. "Don't try to tell me that the silly escapist world of busy-work, mercenary backslaps, phoney slogans, and maniacal 'careers' has anything real about it—I know it's a fake, and so do you!"

It will be noted that this eschatological state of mind does not bear the mark of just one school of thought: once it gets in the blood, all the aspects and concepts of eschatological thinking enter with it. Our businessman, for example, begins to wonder about certain possibilities: What about the hereafter? Will he ever really see the face of the Lord? Is there going to be a judgment? He almost panics at the thought which has never bothered him before because he has been successful. He becomes preoccupied with history and

prophecy, aware for the first time that his whole life is linked not only with D Division of Nulb, Incorporated, but, for better or for worse, with all that happens in the universe; he belongs to history and it to him—"the solemn temples, the great globe itself" are as much his concern as any man's. These ideas that come to him are all essential parts of the same picture in which one can descry inextricably joined and intermingled apocalyptic, prophecy, millennialism, Messianism, history, and theology—all belong to the same eschatology.

But where is *myth*, the thing that the scholars tell us is "the very essence of eschatology?"<sup>21</sup> That is there, too, but you will find it only in the minds of his friends and associates: they, wide-awake and practical people, know perfectly well that the man is suffering from delusions; they know that the things which have become so real to him are all just imagination. To anyone who does not experience it, the eschatological view of things is pure myth—an invention of an overwrought mind desperately determined to support its own premises. Only what they fail to consider is that those who have had both views of the world interpret things just the other way around: it is after all eschatology that looks hard reality in the face; lazy and timid people take refuge in the busy-work of everyday; only strong and disciplined minds are willing to see things as they are, and even they must be forced to it! No wonder the scholars have agreed that whatever else eschatology is, it is not real!

To conclude our parable, what happens to our man of affairs? A second series of tests at the hospital shows that his case was not quite what they thought it was—he may live for many years. Yet he takes the news strangely, for instead of celebrating at a night club or a prize fight as any normal healthy person should, this creature will continue his difficult ways. "This," he says, "is no pardon. It is but a stay of execution. Soon enough it is going to happen. The situation is not really changed at all." So he becomes religious, a hopeless case, an eschatological zealot, a Puritan, a monk, a John Bunyan, a primitive Christian, an Essene, a Latter-day Saint. In every age such people with

THE IMPROVEMENT ERA

their annoying eschatological beliefs have disturbed the placid ("perfectly-adjusted") waters of the slough of custom and paid dearly for their folly.

And that leads us to the eschatological dilemma which confronts the Christian world today.

(To be continued)

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<sup>3</sup>Loc. cit., and R. Arconada, "La Eschatologia Mesianica," etc. in *Biblica XVII* (1936), 204ff.

<sup>4</sup>Arconada, op. cit., pp. 210-214.

<sup>5</sup>J. Lindblom, "Gibt es eine Eschatologie bei den ältest. Propheten?" in *Studia Theologica VI*, Fasc. II (1952), 113.

<sup>6</sup>S. B. Frost, "Eschatology and Myth," *Vetus Testamentum II* (1952), 70.

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<sup>8</sup>S. B. Frost, op. cit., p. 80.

<sup>9</sup>R. P. Lagrange, *Messianisme chez les Juifs* (Paris, 1909), pp. 58-59.

<sup>10</sup>Gressmann, op. cit., p. 152, "Das Mythische . . . ist das Wesentliche an der Eschatologie."

## The Agony of Indecision

Richard L. Evans

AS WE look back upon the plight of Hamlet with all his problems, one of the things for which he was most to be pitied was his inability to make up his mind. But Hamlet wasn't the only one who has hung between "to be or not to be." Even in the lesser things of life, most of us wrestle with ourselves in the agony of indecision. We wonder whether to go or whether to stay; whether to buy this or to buy that; whether to accept this proposal or another one; whether to take this job or some other; whether to go back to school and finish what we started, or to postpone our preparation, or to give it all up. Sometimes decisions are made by default; that is to say, sometimes we simply sit and wait and worry until time takes the choice out of our hands. That's one way of deciding—simply deciding not to decide. But if we do this too often, we live our lives in the agony of indecision. All of us have to make choices every day, every hour, sometimes it seems almost every instant—some serious and some superficial. And if all of the right factors are on one side and all of the wrong factors are on the other, deciding should be a very simple matter. In matters of principle or morals or ethics or honesty there is really one choice—or should be. But in other matters, sometimes it isn't so simple. Often there are things to be said on both sides of a decision. Often we have to weigh one side against the other and give up something either way—and these are difficult decisions. But we need to decide—because hanging between two alternatives does much to waste time and nullify effectiveness. When we seem to hang in uncertainty, there are some things that may help to settle us: One is a set of sound principles. We all urgently need a sound set of principles by which to measure everything. We need to know the rules, the laws, the commandments. Another thing we often also need is someone we can trust to talk to. And beyond our own wisdom and the wisdom of others we need faith—and a prayerful approach to all our problems. Some things we have to decide—and after we have done our very best to decide and to do what is best and right to do, we have some reason to expect the peace that comes with settled assurance. God grant that we may have the wisdom and the faith to save ourselves from wasting life away in the agony of indecision.\*

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, SEPTEMBER 4, 1955  
Copyright, 1955

\*Revised.

### A TEMPLE IN LOS ANGELES

By Helen Kimball Orgill

SING ALoud, ye souls immortal,  
From your dwelling mid the stars,  
Waiting for a temple ordinance,  
To be freed from prison bars!  
Heaven's veil seems near to bursting,  
You have prayed and waited, too,  
And your God in mercy harkens,  
All the praise to him is due.

On the shores of the Pacific  
Where the palm trees meet the sea,

Lo behold another temple,  
Looms aloft majestically!

Here the remnant seed of Laman  
Will join Ephraim's mighty throng,  
To be Saviors on Mt. Zion,  
In God's kingdom they belong.

Then O sing, ye souls immortal,  
For the work will roll along,  
Let hosannas rend the heavens,  
Praising God in joyful song!



—Photo by Hal Ruml



## Melchizedek Priesthood and Temple Work

### PRIESTHOOD AND THE GOSPEL PLAN OF SALVATION

WHEN the children of our divine and Eternal Parents are born into mortality, a veil is drawn over their minds, causing a complete forgetfulness of their pre-mortal life with its numerous experiences and also a forgetfulness of the gospel plan which they had been familiar with there. As a result of having passed into mortality, therefore, they had a condition come over them known as a spiritual death, being banished from the presence of God. Furthermore all mortals are subject to a temporal or physical death. If left unaided by a power superior to their own, upon passing through temporal death, mortals would remain forever spiritually dead, i. e., banished from the presence of God. They could attain neither immortality nor eternal life.

However, the Eternal Father in his unbounded love for his children provided a means whereby mortals may receive a spiritual rebirth here in mortality, overcome the bonds of death and thereby receive immortality, and eventually enter into the presence of God and receive eternal life. The Father and the Son hath declared: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."<sup>1</sup>

The plan provided by the Eternal Father for achieving the foregoing purposes is known as the gospel plan of salvation. The central figure in the entire plan is a Savior, even Jesus Christ the Only Begotten of the Father in the flesh, the Mediator between the heavens and the earth, the Anointed One who died that we might live. All power in heaven and earth was given unto him by Elohim, even the power of the Eternal Father; in other words, Jesus Christ was given a fulness of the priesthood of the Father and made the first "Great High Priest"<sup>2</sup> It was named after

him, namely "the Holy Priesthood after the Order of the Son of God."<sup>3</sup> Through the power of this priesthood, the Savior broke the bands of death and thereby put into operation a universal resurrection in order that all mortals will rise from the grave and receive immortal, resurrected bodies; and so through the grace of him who died for our sins, we shall rise from the grave and live eternally.

Also, the gospel plan of salvation was named after this Savior, being called the gospel of Jesus Christ. An eternal decree went forth from the throne of God to the inhabitants of the earth to the effect that the name of Jesus Christ was "... the only name which shall be given under heaven, whereby salvation shall come into the children of men."<sup>4</sup> It is through the acceptance of this gospel and complete compliance with all the conditions set forth therein and through the power of the priesthood that the faithful sons and daughters of God will eventually enter the presence of the Father and the Son and attain eternal life.

### LAWS AND ORDINANCES OF THE GOSPEL

The gospel plan of salvation contains two distinctively separate phases—namely, principles or laws and ordinances—each of which must be complied with by every mentally normal mortal who reaches the age of accountability if he attains eternal life. This life is one of probation wherein each individual is being proven to see if he "... will do all things whatsoever the Lord, [his] God, shall command"<sup>5</sup> with the promise that those who prove faithful to the end "... shall have glory added upon their heads for ever and ever."<sup>6</sup> One of the statements in the Articles of Faith is:

We believe that through the Atonement of Christ, all mankind may be saved, by

<sup>1</sup> D & C 107:3.

<sup>2</sup> Moses 6:32.

<sup>3</sup> Abraham 3:25.

<sup>4</sup> Ibid., 3:26.

obedience to the laws and ordinances of the Gospel.<sup>7</sup>

Dr. James E. Talmage pointed out the necessity of obedience in the following words:

... The Church of Jesus Christ of Latter-day Saints holds a fundamental doctrine, attested and proved by the scripture, both ancient and modern, that compliance with the laws and the ordinances of the gospel is an absolute and irrevocable requirement for the admission into the Kingdom of God, or in other words, for the securing of individual salvation to the souls of men and that this requirement is universal, applying alike to every soul that has attained to the age and power of accountability in the flesh, in whatever period or dispensation that soul has lived in mortality. It follows as necessary consequence that if any soul has failed, either through ignorance or neglect, to render obedience to these requirements, the obligation is not removed by death.<sup>8</sup>

The Prophet Joseph Smith listed the most vital ordinances and laws of the gospel as follows:

We believe the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.<sup>9</sup>

### PURPOSES OF THE TEMPLES

#### 1. Temple Ordinances for the Living

Temples are erected and dedicated unto the Lord according to his divine plan for the specific purpose of providing holy edifices wherein faithful members of the Church of Jesus Christ may have certain gospel ordinances performed which are requisite to their exaltation. Among these ordinances is the very vital one of celestial marriage.

#### 2. Temple Ordinances for the Dead

From the days of Adam millions of people have lived and died without having heard the gospel of Jesus Christ. Since it is absolutely necessary that each person has the opportunity to receive the gospel and render obedience unto its laws and ordinances, it was necessary for the Lord

<sup>7</sup> Joseph Smith, "Articles of Faith," Pearl of Great Price (Salt Lake City, 1920), p. 59.

<sup>8</sup> James E. Talmage, *The House of the Lord* (Salt Lake City, 1912), p. 76.

<sup>9</sup> Smith, *op. cit.*, p. 52.

# Priesthood

in his justice and mercy to provide a way whereby those who had lived to the best of their knowledge but had had no opportunity to accept the gospel while in mortality could eventually receive a fulness of the blessings of the gospel. To provide for them, the Lord instituted vicarious work for the dead to be performed in the temples; and so one of the principal purposes for the erection of these holy edifices is to provide appropriate places in which the gospel ordinances may be performed for the dead. The work done therein will prove efficacious for those who prove worthy of God's blessings. Through the power of the priesthood the blessings are sealed upon them, providing them the opportunity to receive similar blessings to those that they would have received had they belonged to the Church while in mortality.

## PRIESTHOOD AND TEMPLE ORDINANCES

The most vital thing connected with temple ordinances and temple work in general is the Holy Priesthood after the Order of the Son of God. It is through that priesthood that all temple ordinances are made effective and the spiritual blessings of the gospel of Jesus Christ sealed upon faithful members of the Church, whether the work be done for the living or for the dead. As a result of the restoration of the priesthood with all of its keys to the Prophet Joseph Smith, the power of God came once again from heaven to the earth whereby all the ordinances of the gospel are made effective in the lives of the Saints and valid before the throne of God forever and ever.

The President of the Church of Jesus Christ is the only person on the earth at one time who holds all the keys of the Melchizedek Priesthood; and it is he who authorizes those who perform temple marriages and other temple ordinances to do that work.

## NEW AND EVERLASTING COVENANT

The Lord proclaimed in the restoration of the gospel in the latter days that the new and everlasting cove-

nant was the gospel of Jesus Christ in its fulness. The Lord declared:

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of the priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.<sup>10</sup>

According to the foregoing revelation, all ordinances, contracts, and obligations that are sealed by the one who has the sealing power remain sealed throughout the eternities and everything pertaining to the gospel must be sealed.

## ELIJAH AND SEALING POWER

The Old Testament record closed with Malachi's prediction of the coming of Elijah before the great and dreadful day of the Lord to turn the heart of the fathers to their children and the children to their fathers.<sup>11</sup> It is evident from the conversation had by Jesus with Peter, James, and John, as they descended from the Mount of Transfiguration, that these ancient apostles had been anxiously awaiting the coming of Elijah with all the importance which it entailed.<sup>12</sup> Even to the present time the Jews are looking forward to the fulfillment of Malachi's prophecy.

On April 3, 1836, one week after the dedication of the Kirtland Temple, the ancient Prophet Elijah appeared to Joseph Smith and Oliver Cowdery, thereby fulfilling the prediction made by Malachi.<sup>13</sup> He bestowed upon the Prophet Joseph and upon Oliver the same keys and blessings which he had bestowed upon the heads of Peter, James, and John, on the Mount of Transfiguration. What

were these powers held by Elijah? In the words of Elder Joseph Fielding Smith:

... The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him ... and that included a ministry of sealing for the living as well as the dead—and it is not confined to the living and it is not confined to the dead, but includes them both.<sup>14</sup>

... Elijah was the last of the old prophets who held the fulness of the priesthood, the sealing power of the priesthood; and being the last of the prophets, it was his place to come, ... but in order that the binding power should come which is recognized in the heavens, and by which we pass by the angels and the Gods to exaltation, had to come from Elijah, who held that power upon the face of the earth, for the Lord had given it to him, and so he came to Joseph Smith and Oliver Cowdery on the 3rd day of April, and bestowed upon them the keys of his priesthood.<sup>15</sup>

The Prophet Joseph Smith described the power and calling of Elijah as follows:

Now for Elijah. The spirit, power, and calling of Elijah is, that he have power to hold the keys of the revelation, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and to receive, obtain, perform, all the ordinances pertaining to the kingdom of God, ...<sup>16</sup>

## FULNESS OF THE BLESSINGS OF THE PRIESTHOOD

It is only in the temples of the most high that the fulness of the blessings of the priesthood can be received by righteous members of the true Church of Jesus Christ. Peter, James, and John brought that holy priesthood to Joseph Smith and Oliver Cowdery, and a few years thereafter Elijah bestowed upon them the sealing powers of all of the ordinances of the gospel of Jesus Christ. Thus those who go to the temples worthily take out their endowments, enter into a new and everlasting covenant of marriage, and receive all of the ordinances and blessings provided for their exaltation

(Concluded on page 839)

<sup>10</sup>D & C 132:7.

<sup>11</sup>Malachi 4:5-6.

<sup>12</sup>Matthew 18:13; Mark 9:2-13; Luke 9:28-35.

<sup>13</sup>D & C 110:13-16.

<sup>14</sup>Joseph Fielding Smith, "Elijah the Prophet and His Mission," *The Utah Genealogical and Historical Magazine* (Salt Lake City, 1921), p. 10.

<sup>15</sup>*Ibid.*, p. 13.

<sup>16</sup>Joseph Smith, cited in *ibid.*, p. 15.





# The Presiding

## Multiple Credits Not Permitted in Absentee Reports

IT HAS come to our attention that some of our absentee Aaronic Priesthood members, particularly those in the military service, are being told they may take credit for attending priesthood and sacrament meeting, Sunday School, and YMMIA when only one LDS meeting is attended at a given time.

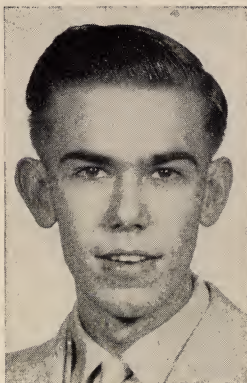
No multiple credits are permitted or authorized. When only one meeting is attended, only one credit is to be taken when reporting on the absentee report. Whether the meeting is a priesthood or sacrament meeting, a Sunday School, or a YMMIA will depend upon the nature of the meeting. The absentee will report his attendance and indicate which meeting he attended.

Of course, if more than one meeting is attended, all such activities should be reported by the absentee but no multiple credits taken.

The absentee's report should be immediately entered to his credit in his quorum roll even though the ward Aaronic Priesthood report may already have been made.

Wherever possible, absentee reports should be made to reach the bishop in time to be included in the ward report to the stake secretary.

## Challenging Record



Jack Scovil

JACK is a priest in the Taylorsville Ward, Taylorsville (Utah) Stake. His Church record includes secretary of the deacons quorum, second counselor in the teachers quorum presidency, and he has earned six Individual Aaronic Priesthood Awards and the Aaronic Priesthood pin.

Jack has the further distinction of having been awarded a four-year scholarship to Stanford University.

## Adequate Help Urged When Passing Sacrament in Junior Sunday School

IT HAS been observed that in some Junior Sunday Schools too few deacons are appointed to pass the sacrament. Where this is the case, too much time is consumed in administering the sacrament, and children have a tendency to become restless.

It is recommended, therefore, that a sufficient number of deacons be appointed to perform this service in the Junior Sunday School so that each one will pass the sacrament to an average of ten children.

It is preferred that priests officiating at the sacrament table do not leave their positions to assist in passing the sacrament except in very small wards and branches where there are not sufficient Aaronic Priesthood bearers to comply with the above recommendation.

Stake committees are asked to make observations and give needed assistance in this matter.

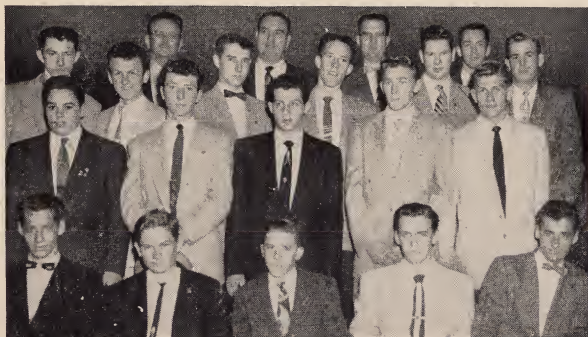
## Who Receives Sacrament First in Junior Sunday School

IT MAKES no difference whether the sacrament is administered in Junior Sunday School, in the regular Sunday School, or in sacrament meeting, only the specified highest priesthood authority present should receive the sacrament first.

The person to receive the sacrament first will always be the highest authority, or ranking member, who is sitting on the stand, and who is from among the following priesthood authorities: (1) General Authorities of the Church i.e., The First Presidency, Council of the Twelve, Patriarch to the Church, Assistants to the Council of the Twelve, First Seven Presidents of the Seventy, Presiding Bishopric; (2) stake president and counselors; (3) members of the stake high council on special assignment representing the stake presidency; (4) ward bishop and counselors.

No other persons, whether men or women, regardless of position, are to be recognized first in the passing of the sacrament.

## OAKLAND (CALIFORNIA) STAKE WINNERS OF AARONIC PRIESTHOOD PIN AWARD



Oakland Stake proudly presents the Aaronic Priesthood members who were presented the Aaronic Priesthood pin for having earned four or more individual Priesthood awards. Four award winners were not present when the photograph was taken.

Members of the stake committee standing in the back row are, left to right: Earl M. Phillips; C. Ben Lamkin; Eugene S. Hilton; Robert Anderson.



## Meet the Champions



South Salt Lake (Utah) Stake Aaronic Priesthood Committee  
Conducts overnight social for fathers and sons

LED BY Rolf Christiansen, left, counselor to President S. Ross Fox of the South Salt Lake (Utah) Stake, these were the champions in the high jump and broad jump contests when the Aaronic Priesthood bearers and their fathers enjoyed themselves in a recent overnight priesthood social. Four hundred and seventy-five fathers and sons were in attendance. The social was sponsored and supervised by the stake Aaronic Priesthood committee under the direction of the stake presidency.

A commendable feature in the arrangements was the providing of ample first aid equipment to be used by experienced personnel in the event of injury.

Activities included "baseball, hiking, fishing, track sports, and a spicy campfire program."

## "Make-up Meetings"

### Not Allowed

SO MANY letters are being received asking whether or not "make-up meetings" are allowed those who are unavoidably absent from one or more priesthood or sacrament meetings, that we feel it necessary to clarify again this part of our Aaronic Priesthood program.

"Make-up meetings" were discontinued January 1, 1953. Since that time, we have not knowingly made a single exception to the rule that if a young man misses a meeting it cannot be made up except for substitutions allowed for attending general conference, quarterly stake conference or June conference of MIA as set forth on page 43 in the *Handbook for Leaders of Aaronic Priesthood Under 21*, published January 1, 1953.

This rule has not been changed, and no change is contemplated.

NOVEMBER 1955

## AWARD RECORDS

October 1, 1955

Individual Awards .....	24,616
Ward Awards .....	625
Stake Awards .....	30
100% Seals .....	3,085
Aaronic Priesthood Pins .....	6,869

We are nearing the end of the year when we will compute individual Aaronic Priesthood award records. Please do not ask for exceptions to this rule for any reason. If a boy is absent from a meeting, he is absent, and his absence cannot be made-up on the records.

We realize that in some instances this rule may appear to be unfair. But if leaders will try to analyze all that is involved, they will come face to face with the problem of where to stop in making exceptions. The very fairest method is to stop before any exceptions are made, and then there can be no charge of favoritism or partiality.

## Avoid Argument in Ward Teaching

THERE is an old proverb that says, "Win an argument and lose a friend." Most of us are witnesses of this practical bit of philosophy. The prudent teacher avoids argument in modern methods of teaching. There seems to be an element of compulsion in argument that most of us resist. Sometimes we become too vigorous in our efforts to convince those who differ with us, and we overlook the virtues of kindness and tact. It is unwise to force our opinions and beliefs upon those who do not agree with us. Landor teaches us the value of sound judgment in this matter:

Heat and animosity, contest and conflict, may sharpen the wits, although they rarely do; they never strengthen the understanding, clear the perspicacity, guide judgment, or improve the heart.

Explanation is far more effective than argument in successful teaching. It makes possible peaceful comparisons. Ofttimes differences of opinion are only the results of misunderstandings. Through the means of explanation, satisfactory meanings and proper interpretations are given, thus reconciling existing differences. Arguments frequently conclude with the participants farther apart than at the beginning, while explanation brings us closer together. Argument may close the door to further opportunity, but explanation will keep it open.

Ward teachers should avoid argument by seeking to explain, to teach.

## Aaronic Priesthood

### New Roll Books

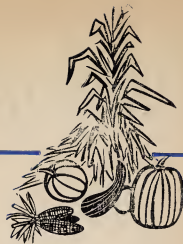
### Not Needed for 1956

PLEASE do not order new Aaronic Priesthood roll books for 1956 unless you do not have quorum rolls issued January 1, 1955.

Roll books for 1955 were made up to last from two to four years. We have only a small stock of the current roll books, and they should be requested only where specifically needed.



# Today's Family—



Lewella  
Christiansen

—Photo by Lignell & Gill

*For Family, Home, and Temple*

## *Lewella Christiansen Gives Thanks*

*by Allie Howe*

WHEN THE FROST is on the punkin' and the fodder's in the shock," you can be certain that when the ElRay L. Christiansen family gather at home for Thanksgiving it is a wonderful day. The traditional turkey dinner with all the grandchildren at grandmother's house is not an idle fancy for this family; it is a thrilling reality. For the Christiansen children, from their earliest remembrance, home has been a place for fun, love, and companionship, and always the best place in town for good food.

A touch of the nostalgic old-fashioned Thanksgiving has prevailed with this family, for this is the time everyone does something to help. There is an apron for all, even the little ones. Grandmother's very best china is polished up, the loveliest linens are spread, the silver laid, and when Mr. Tom Turkey comes from the oven—well, there is excitement unlimited. Everyone comes running as Grandmother opens the oven door. After the first breath-taking exclamations come the afterthoughts of "Oh, so brown," and "So beautiful," and "I can hardly wait." With this luscious tempter before them, everyone bustles to do his part to get the meal on the table. Just as the family is seated, Grandmother brings in a basket of her famous melt-in-your

mouth rolls. And then a hush settles over the gathering, and everyone turns toward Grandfather. In true patriarchal fashion he has always presided over his home, and now the family awaits his leading them in a prayer of thanksgiving.

This has always been a thankful home, a home of gratitude for the blessings and love of their Heavenly Father and a home of true loving spirit one towards another. For Sister Christiansen her love for home was developed in early life when her mother played the organ and encouraged Lewella to use her lovely voice by singing Church hymns. And there was her grandmother who seemed so queenly in her white lace collar, wearing pretty, shining combs

in her hair. It was from her grandmother that Lewella heard her first stories of Washington, Franklin, Lincoln, and the Prophet Joseph Smith. She has continued to study the lives of these and other great men and women and has sought to apply the principles of their greatness to her living, in her home, and to the lives of her children. She now tells these stories to her eight grandchildren, inspiring in them the same love of home and of the Lord that she received from her grandmother. And to her three children, Frances Jean (Elwood), (Doctor) John R., and Dottie (Murdock), she has imparted her love for music, literature, paintings, and other fine arts. Music has been a fundamental enjoyment for the Christiansens, and the children not only have played instruments, but also through their mother have learned about the composers, the writers, the artists and their lives, and then have appreciated their lives as interpreted through their masterpieces.

"Work isn't work to me," said Lewella Christiansen. "I have always enjoyed my home. Cooking just seems a pleasure, and caring for my children was a real privilege. When the youngsters came home from school, I was there and had a little snack for them. In wintertime I'd have a big fire glowing in the fireplace when they opened the door. When the children were dating, my husband and I would light the fire just before we expected them home, and a tray of sandwiches and cookies or something else we knew they would enjoy was ready for them. Often-



—A Barton Photo  
Cinnamon rolls, a favorite of the  
Christiansen family.



times there would be a nice warm batch of cinnamon rolls; those were family favorites. The children knew they could find something tasty to eat when they came home.

"When they were ill, I would prepare good, nourishing food for them. I especially enjoyed trimming their trays so their weak little appetites would be tempted."

Those little niceties are important to Sister Christiansen for she feels that it is the sprig of mint, the maraschino cherry, spray of coconut, thin lemon slice, chopped parsley, or other garnish that is important to effective and tempting meal preparation.

And those extras are a part of every day for Lewella Christiansen, but they are especially important on festive days such as Thanksgiving. Of course the dinner is usually completed with a dish of old-fashioned carrot or suet pudding, covered with a colorful dip topped with mint leaves and a red cherry.

Toward the end of the day, a tray lunch is served in the living room. This time the family is treated to warm lemonade, rolls so carefully warmed over they seem as if they are fresh from the oven, a piece of cold turkey, and a crispy fruit cup treat.

#### Suet (Carrot) Pudding (serves ten)

- 1/2 cup suet (finely ground)
- 1/2 cup butter (scant)
- 1 cup sugar
- 2 eggs, well beaten
- 1 cup grated raw carrots
- 1 cup chopped nuts
- 1 cup raisins
- 1 cup dates, cut
- 1/2 cup chopped apples
- 1 cup sifted flour
- 1 teaspoon soda
- 1/4 teaspoon salt
- 1 teaspoon cinnamon
- 1/2 teaspoon cloves
- 1 teaspoon nutmeg
- 1/2 cup bread crumbs

Cream butter and sugar thoroughly and add eggs. Stir in carrots, nuts, dates, raisins, apples, and suet, and mix well. Then add sifted dry ingredients and bread crumbs. Put in greased 1 1/2 quart mold. Cover and steam from 3 to 4 hours or until well done. Serve while hot.

Sister Christiansen advises that the pudding is spicy, so adjust seasonings to taste.

#### Vanilla Sauce

- 1 cup milk
- 1 cup sugar
- 1/3 teaspoon salt
- 1/8 pound butter
- 1 teaspoon vanilla
- Heat milk; add sugar, salt, butter, and vanilla
- 1/4 cup milk
- 2 or 3 tablespoons flour
- Mix together until smooth.
- Bring milk mixture to a boil and add thickening. Stir constantly until desired thickness is obtained. While hot, pour over pudding.

#### Yeast Rolls

- 1 cake compressed yeast
- 1/4 cup lukewarm water
- 1/4 cup sugar
- 1/4 cup butter
- 1 1/2 teaspoon salt
- 1 cup scalded milk
- 1 egg, beaten
- 4 cups sifted flour (approximately)

Soften yeast in water. Add 1 1/2 teaspoons sugar. Add butter, rest of sugar and salt to hot milk. Stir until sugar is dissolved. Cool, then add egg. Stir in softened yeast. Sift flour into liquid ingredients; mix well. Turn dough onto lightly floured board. Knead quickly until smooth and elastic. Form into smooth ball. Place ball of dough in greased bowl and turn over once or twice to grease the surface. Cover and let rise in warm place (about 85° F.) about one hour or until double in bulk. Turn out onto board, knead well again, and shape as desired. Bake in moderate oven.

Sister Christiansen believes one of her secrets of success for hot rolls is the use of butter rather than shortening.

For rewarming that restores original freshness, she recommends sprinkling just a little water over a pan of rolls, covering the pan and placing in hot oven. If desired, just before removing from oven, brush the tops of the rolls with a light mixture of butter and sugar or butter and honey, thus giving the rolls a deliciously fresh appearance. Slip back in the oven for a couple of minutes and then serve.

#### Cinnamon Rolls

- 1 package active dry yeast  
(or 1 cake compressed yeast)
- 1/4 cup warm water
- 1 cup milk
- 1/4 cup sugar
- 3 tablespoons butter
- 1 1/2 teaspoons salt
- 4 1/2 cups flour
- 1 beaten egg

Soften yeast in water and stir until dissolved. Scald milk and to it add sugar; stir until dissolved, then add but-

ter and salt. Mix well and cool until lukewarm. Sift 1 1/2 cups flour into cooled liquid, mix, and then add well-beaten egg. Stir in softened yeast. After mixing thoroughly, add remaining flour and blend dough. Cover, and let rise until double in bulk. Knead well and let rise again. Roll in an 18 x 9 inch rectangle. Spread as follows:

- 1/4 cup melted butter
- 1/2 cup sugar
- 2 teaspoons cinnamon
- 1/2 cup raisins.

Brush rolled dough with melted butter or margarine. Combine sugar, cinnamon, and raisins, and sprinkle over dough. Roll up as for jelly roll; cut in one inch slices, and let rise again until double in bulk. Now take:

- 1/3 cup melted butter
- 2/3 cup brown sugar
- walnut halves

Mix butter and brown sugar and spread in bottom of two 8 x 8 x 2 inch pans; dot with walnut halves.

Place risen rolls in these pans and bake in moderate oven about 25 minutes or until done. Cool five minutes in pan; then invert rolls on cooling rack set over waxed paper to catch any excess syrup. Makes eighteen rolls.

In speaking of the family, President Christiansen rejoiced in the delight of his children in coming home. "They all like to come and bring their families, and we like to have them. The main thing we have tried to do is make our children love home so they would desire to come back whenever possible."

President and Sister Christiansen have filled two missions together, the first in the Central States, and then later they presided over the Texas-Louisiana Mission. For more than eight years he was president of the Logan Temple, and she served alongside her husband as matron of the temple. At the time he was called to be an Assistant to the Council of the Twelve, they left their beloved family home in Logan and moved to Salt Lake City. Later President Christiansen's new responsibilities included the presidency of the Salt Lake Temple. There he and his wife have continued their teamwork, for she is matron of that temple at this time.

They love their work and are devoted to the cause they serve. But that is natural, for those who know the Christiansens know their love for the gospel and people. One of their greatest joys today is meeting

(Concluded on following page)



# Getting Ready For Sunday

by Verda Mae Christensen

**M**OST OF US have known the pleasant satisfaction of Sundays when the house was clean and shiny and special, when clothes were ready and shoes were shined and hair was clean and curled, when lawns were mowed and cars were washed, and when the whole family went to church not once but twice. They were pleasant days, inspiring days, "Sun" days.

They weren't any accident. They were pleasant and memorable because somebody planned them; somebody worked for them—a mother mostly, but the rest of the family, too—the whole six days. We are commanded to work six days of the week and to rest on the Sabbath. Our surest way of not working, then, is to see to it that we have no work to do. We won't be tempted to wash the car if it is already clean and shiny, to scrub the floor if it has just been done, or to mow the lawn if it is freshly cut and trimmed. Happy is the family that co-operates with an eye single to the values of Sunday.

If we aren't getting ready for Sunday successfully, it might be helpful for us to analyze our methods, our habits, our routine. Should we simplify Sunday dinner? Do we stay out too late on Saturday night? Might it be better to do the heavy cleaning some other day than Saturday or to have the big party on a Friday night,

and make Saturday a free day for checking clothes, fixing a few special dishes, and perusing our Sunday School lesson?

When Sunday School starts at an early hour and children are very young, it often helps Mother if Dad gets the children in Sunday best as soon as they get up and before he leaves for priesthood meeting. It takes quite a bit of time to make two changes on Sunday morning, and if Mother arranges some quiet play like puzzles or coloring books, the children will usually stay thoroughly presentable until Sunday School time arrives.

Our plans are all very well in theory, but we often bog down in the practice. We sleep in; we procrastinate; and the best plans of all of us run into trouble. Then it is that we need to remember our correct principles and govern ourselves. Which is more important—that we go with our children to Sunday School or that we make the beds, do the breakfast dishes, and tidy up the house on Sunday morning; that our husbands go to priesthood meeting or that they stay home to help us; that we prepare a sumptuous Sunday dinner for the family or that we ourselves have an intellectual and spiritual feast at stake conference; that we visit relatives on Sunday afternoon or that children who need naps be home and rested

and dressed and fed when the time for sacrament meeting comes; that we impress our neighbors with our fine clothes or that we impress our children with our fine spirit? One Sunday morning I was provoked at my three-year-old son because he would not dress himself, a task of which he was thoroughly capable. I gave vent to my aggravation by shoving him into his Sunday sweater. "Mommie," he remonstrated, "Heavenly Father wants us to love each other in our family." I had been more concerned about the social discredit of being late.

We are told in the scriptures to seek first the kingdom of God and his righteousness. Some Sundays find us seeking first the big dinner, the clean house, and the beautiful yard.

There are Sundays when, because we or our children are ill, we are unable to attend meetings. They come frequently enough that we should allow ourselves no other excuse. Even then, does the mere fact that we are compelled to stay home give us license to make that "stay home" day like any other work day? We need to prepare for it, too. If we cannot go to the house of the Lord in prayer, we can still arrange for a compensating amount of spiritual thought and study in the sanctuary of a home that is "ready for Sunday."

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## LEWELLA CHRISTIANSEN GIVES THANKS

(Concluded from preceding page)

young people coming to the temple for the first time, and then seeing them go from the house of the Lord spiritually uplifted and filled with the realization that this has been one of the greatest events of their lives.

The Christiansens feel that it is their obligation to see that those coming to the house of the Lord are properly impressed and understand at least in part what they have received. "We want to see them go away feeling that the Lord loves them and is mindful of them, that his greatest concern is for his chil-

dren, and that they have now become endowed with blessings that this world cannot provide."

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### AFTER STORM

By Helen Maring

**T**HE GRASS blades turn to fronds of frost  
That glisten like a dream.  
Come, walk a path that magic crossed,  
Where crystal branches gleam.

The trunks of trees make silhouettes—  
Forgotten leaves are sear,  
But silver frost pays winter's debt  
With beauty for the year.

A silver maze of twig and bough,  
Each tree is made of light.  
God's wonder-world awakes from cold,  
Wrought-silver out of night.

President and Sister Christiansen strive diligently to keep the house of the Lord from becoming commonplace by bringing to it the same dignity, love, and attention they have always given in their own home.

Whether presiding in their home or in the house of the Lord, the Christiansens have brought strength, peace, and a sweet spirit of good will to all about them.

The age-old family piece of *God Bless Our Home* is displayed on their walls, and God has blessed them in that home, a glorious cause for happy thanksgiving.

THE IMPROVEMENT ERA

## MELCHIZEDEK PRIESTHOOD

(Concluded from page 833)

through their continued righteousness to the end will receive a fulness of the blessings of the priesthood, even exaltation or eternal life in the celestial degree of glory. On this subject the Prophet Joseph Smith also declared:

If a man gets a fulness of the Priesthood of God, he has to get it the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.<sup>17</sup>

President Joseph Fielding Smith explained how one may obtain a fulness of the priesthood. To quote:

... if you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go to the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive fulness of eternity of exaltation alone; no one shall receive that blessing

alone; but man and wife when they receive the sealing power in the temple of the Lord, shall pass on to exaltation and shall continue and be like the Lord and that is the destiny of man, that is what the Lord desires for his children. . . .<sup>18</sup>

... If we want to receive the fulness of the priesthood of God then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments. This idea that we can put off our salvation because of some weakness of the flesh until the end and then our children will go and do this work for us in the temple of the Lord when we are dead will get us nowhere. Salvation for the dead is for those who die without a knowledge of the gospel so far as celestial glory is concerned and those who have rejected the truth and who fought the truth, who would not have it, are not destined to receive celestial glory. . . .<sup>19</sup>

### PRIESTHOOD QUORUMS TO ENGAGE IN TEMPLE WORK

From the days of the Prophet Joseph Smith, each of the presidents, who in turn have held the keys of the sealing power, have continuous-

ly encouraged priesthood quorums throughout the Church to participate actively in temple work. It is not only the privilege but also the duty of every faithful priesthood holder to go to the house of the Lord and have his relatives sealed unto him, not only his wife and children but also his ancestors, that when they walk through the gates of heaven all those who have been sealed may have claim upon each other. This is vital in order that members of the kingdom of God might go forward to their exaltation and glory in all things.

<sup>17</sup>Joseph Smith, cited in Joseph Fielding Smith, *op. cit.*, p. 17.  
<sup>18</sup>*Ibid.*, pp. 19-20.  
<sup>19</sup>*Ibid.*, p. 17.

## FOR THAT NIPPY NIGHT

WHEN the days are blustery and the nights are stinging cold, the warm glow from the fireplace and a tasty warm-you-up treat completes a time when friendships have been refreshed by welcome visitors. But don't exclude your family from the enjoyment of tingling garden consommé cup with a toasted cheese shrimp slice. They'll love it for the family night food special or after the football game.

### Garden Consommé

- 2 cans condensed consommé (dilute as directed on can)
- 1/2 lemon, juiced
- lemon slices
- 1/4 cup carrots, finely diced
- 1/4 cup green pepper, chopped
- 1/4 cup celery, finely ground
- 2 tablespoons butter or margarine salt to taste

Combine consommé and water and simmer about five minutes. Add

ground celery and lemon juice. In buttered skillet cook diced pepper and carrots until pepper becomes slightly tender. Add to consommé and simmer another five minutes. Float lemon slices topped with mint leaf in each consommé cup. Serve an assortment of crispy soup crackers.

### Cheese Shrimp Slice

From a bread slice, cut four large squares and spread generously with butter. Top each piece with one large shrimp and cover with a blanket of medium nippy cheese. Toast in oven broiler until cheese is soft. Remove, garnish with sliced stuffed olive or a cross of tomato ketchup, and serve while hot with garden consommé.

Complete this food fare with hot roasted nuts heated in your oven, and send your guests home, warmed in their hearts from their evening's associations, and armed against the biting outside cold.

## With the President in Europe

(Continued from page 800)

Bennett, Elder Robert F. Bennett, branch president of the Edinburgh district, took charge of the street meeting held by the missionaries. They gave such outstanding talks that they drew by far the largest crowd of any group assembled.

A short sight-seeing trip permitted us to visit Edinburgh Castle, Sir Walter Scott's monument on Princess Street, the birthplace of John Knox, the porch of the house from which he preached his sermons against the wishes of Mary, Queen of Scots. We also saw the St. Giles Cathedral where John Knox preached.

That evening, President McKay was speaker at the meeting of the Church members in the Glasgow District.

The next morning at 7 o'clock we left for London, England. We missed the missionaries who were to meet us, and took a terminal bus from the airfield to the hotel, which is situated just across the street from Hyde Park.

Later, we walked over to the park to see whether the elders were holding a street meeting. Unfortunately they were not, so we walked around and listened to other preachers who were speaking to the groups gathered around them. The right of free speech prevails in England. We were intensely interested in what we saw and heard.

(Continued on following page)



## WITH THE PRESIDENT IN EUROPE

(Continued from preceding page)

It was hard to realize that we were walking in Hyde Park with the President of the Church. Little did these preachers and people know that a prophet of God was in their midst!

London is a fabulous city, and as we walked its streets we were filled with wonder and appreciation of the important part it had played in history. Our thoughts also turned with deep appreciation to our forebears who had joined the church and suffered persecution and hardships.

On August 27, 1955, President McKay and his party proceeded to Newchapel to attend ground-breaking services for the London Temple. We rode for twenty-four miles through beautiful stretches of England's countryside. President McKay was interested and thrilled with the harvested crops in the verdant fields. There was probably awakened just a tinge of longing for his farm in Huntsville, the place he loves so well.

As Newchapel burst upon our view, we were entranced with the beauty of the place. The sloping green lawns, the stately old trees, beautiful flowers and shrubbery, make an ideal setting for the London Temple, the first to be built in Great Britain.

Ground-breaking services were held a short distance from where the temple will be built. Official guests at the services were President and Sister McKay, Sir Thomas Bennett, supervising architect for the temple, and Lady Bennett, Elder and Sister Richard L. Evans, Elder and Sister Edward O. Anderson, and the President's party.

Although there was a light rain during the services, the clouds dispelled, and the program continued without interference. Music by the Tabernacle Choir was featured, and addresses were given by President Reiser, Sir Thomas Bennett, Edward O. Anderson, with President McKay the concluding speaker.

Immediately following his remarks President McKay moved toward the spot on which the temple is to be erected, took the shovel, and turned the first shovelful of earth. He pronounced his benediction and blessing upon the spot for the erection of the temple.

An historic event had taken place, and our hearts were full of gratitude for the presence of our Prophet and for those former missionaries and

leaders of the Church who had introduced the gospel in England.

On Sunday, August 28, a sacred service was held in Royal Albert Hall, London. Members of the Church in London, officials and members of the Choir, and the President's party were in attendance. The historic auditori-

um is magnificent; tiers of boxes encircle the entire hall; beautiful decorations are on the walls and ceilings; in the center of the main hall stands a round enclosure forming a lily pond with beautiful flowers and shrubbery. On August 30, the choir

(Continued on following page)

### The Long Look

Richard L. Evans

THERE seems to be little evidence that the Creator of the universe was ever in a hurry. Everywhere on this bounteous and beautiful earth, and out into the farthest reaches of the firmament, there is evidence of patient purpose and planning and working and waiting. This is a point to remember when we become too impatient with our own problems or with the many unanswered questions that are in the minds of most of us. And when our troubles trouble us too much, when our lives become too tense, it might be well to take time for a long look—out into the infinite and awesome vastness of the universe—across “worlds” that can’t be counted—in sight of “suns” that can’t be numbered—into space that can’t be contemplated by the mortal mind of man. “. . . and any man who hath seen any or the least of these hath seen God moving in his majesty and power.”<sup>1</sup> Everywhere there is evidence of long, unhurried plan and pattern and purpose, of intelligence and continuous creation, and of the Creator—which makes one ask in all earnestness: “What is man, that thou art mindful of him?”<sup>2</sup> He must be important in the infinite plan and purpose or he wouldn’t have the intelligence and the opportunities he has. And he is important—so much so that the Lord God made man in “his own image”<sup>3</sup> and has set before him limitless and everlasting possibilities. And yet the most penetrating mind among us has profound reason to feel small and humble and repentant, for with all our brilliance and accomplishment (and sometimes stupidity) we are only children on the shore of an eternal sea. With all we know, or think we know, there is infinitely much that we must leave to time—including some of our troubles and some of our sorrows and some of our unsatisfied questions. And a long look at the endless, orderly plan and purpose of the Father of us all may make some of the petty and passing things appear not so important as they sometimes seem. And when we find ourselves in conflict and confusion, we can well learn to wait a while for all the evidence and all the answers that now evade us. Thank God for a glorious and interesting world, for truth, for “infinity,” and for “eternity” in which to find it—and for faith and assurance of the limitless and everlasting future.\*

### *"The Spoken Word"*

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, AUGUST 28, 1955

Copyright, 1955

\*Revised.  
1D & C 58:47.  
2Psalms 84.  
3Genesis 1:27.

sang in this elegant hall and received enthusiastic applause, especially for "Come, Come, Ye Saints," and "Oh, my Father."

On Monday, August 29, President Reiser took President and Sister McKay and their party to see Stoke Poges Church, built in 1086 by the Normans. In this church the forebears of William Penn of Pennsylvania fame are buried. Inside the churchyard is the grave of Thomas Gray, author of "Elegy Written in a Country Churchyard." As we rode along the beautiful countryside of England, President McKay read Gray's "Elegy" to us, and it was a great privilege to have him read those beautiful lines to us, and to stand beside Gray's grave and pay tribute to this great poet.

On a plaque on the door of the old church is written the following, accredited to Lady Julian of Norwich, "Our courteous Lord willeth that we should be as homely with him as heart may think or soul desire. But let us beware that we take not this homeliness so recklessly as to leave reverence and courtesy." This statement might well be used in some of our chapels at home.

On Sunday, September 4, President McKay presided at dedicatory services of the French Mission headquarters. President McKay's addresses will long be remembered by old and young alike in that mission. In Sunday School he told, in his inimitable way, the following story:

"There were once two little boys—one who had riches and all the material things of life, and the other whose parents were poor and who was denied the luxuries enjoyed by his friend. Because of this he became envious of the boy who had everything, so he thought, and he forgot his real blessings: health, vigor of body and mind, eyesight, hearing, and most of all loving parents and a good home. One day he heard the story of Helen Keller. (President McKay told the story of the struggle of Miss Keller and her ultimate success.) The young lad never forgot the story, and he decided that he had more by far than his rich friend, and that he would never be ungrateful again."

After leaving Paris we rode through the delightful Alsace-Lorraine Valley on our way to Bern. Rich and fertile, this valley abounds in vegetable gardens, hayfields, and luxurious growth of all kinds. The valley also

is noted for its rich coal mines. We could well understand why both France and Germany have been desirous of owning Alsace-Lorraine.

Our party arrived in Bern, September 7, and received a glorious welcome at the railroad station by the brethren and sisters from home who had preceded us and by the mission presidents.

September 8. Though it is President McKay's birthday, he carried on the duties that were crowding upon him. Early in the morning Brother Edward O. Anderson called for the President to take him to the temple for an inspection of the building prior to its dedication. The President was pleased to find everything in readiness, although three weeks before, it had looked impossible to complete.

During the day the President received cablegrams from all over the world extending birthday greetings. Flowers filled his room. In the evening a dinner party was given in his honor at which the following guests were in attendance: Sister Henry D. Moyle (Elder Moyle was fulfilling an assignment given to him by President McKay), Richard Moyle, President and Sister Samuel E. Bringhurst, President and Sister William F. Perschon, their granddaughter, Elder and Sister Gordon B. Hinckley, Dr. and Sister Edward R. McKay, and Clare Middlemiss.

Elder Hinckley toasted the President: "It is a great span and a most eventful one from 1873 to 1955. It is a marvelous evolution from a boyhood in Huntsville to a citizen at home in every great city in the world. It is a most remarkable step from ignorance of Mormonism as it was recorded in the nineteenth century to an honored place among great men everywhere you go. Tonight we pay tribute and honor to you—a man loved by his people, a man respected by the world, a man honored by the Lord. To you we drink a toast, and say God bless and keep you with us."

President McKay responded: "All such occasions, all such tributes, tend to increase one's sense of responsibility. Every occasion which calls forth commendation, merited or unmerited, makes me feel more dependent upon two great sources of strength: (1) our Heavenly Father, without whose aid nothing in this Church could be accomplished, and (2) the strength, confidence, and love of my associates. If we have these two, nothing can daunt us.

Difficulties can be overcome. Tonight you have just added an assurance that I have the love of my loved ones and the love of my associates."

This is a birthday I shall remember, with others, as one of the most outstanding and impressive of my life. God bless you all."

It was an impressive evening and wonderful to be celebrating the President's birthday in this beautiful land of Switzerland.

On Sunday, September 11, the eventful day arrived—the dedication of the Swiss Temple at Bern, the first temple to be erected in Europe! Although it had rained steadily the day before, the rain ceased for this hallowed day.

Elder Edward O. Anderson drove the President and his party to the temple, which is four and a half miles from the city of Bern. As the temple came into view, our hearts were filled with emotion. The temple and the surrounding lawn and flowers were glorious. Many members and missionaries had gathered on the walks, and outside the grounds the townspeople had assembled.

As President and Sister McKay entered the building, the missionaries formed a pathway for them, standing in reverent silence. The services were held in the celestial room, a modestly decorated room, but in excellent taste. A feeling of peace and tranquility filled the room. The choir members were seated in a circle around this room, and in the main assembly room. President McKay presided and conducted the meeting. He announced the first hymn to be sung in the sacred edifice would be "The Morning Breaks, the Shadows Flee." President William F. Perschon of the Swiss-Austrian Mission offered the invocation, after which the choir sang, "Holiness Becomes the House of the Lord." (See page 795 for President McKay's opening remarks.)

Addresses were given by President Samuel E. Bringhurst, Elder Ezra Taft Benson, following which President McKay delivered the dedicatory address and prayer. He gave a most inspirational address on the purposes of the temple and the plan of life and salvation.

Miss Ewan Harbrecht, soloist with the Tabernacle Choir, sang "Bless this House," . . . following Elder Bringhurst's address; the Tabernacle Choir sang the anthem, "Hosannah

(Concluded on following page)



## WITH THE PRESIDENT IN EUROPE

(Continued from preceding page)

to God and the Lamb," after President McKay's dedicatory prayer. Elder Edward O. Anderson offered the benediction.

President McKay remained at the Swiss Temple for the nine additional sessions, at which he addressed the congregations and repeated the dedicatory prayer. He also addressed, through interpreters, three of the companies who went through the temple for the endowment work.

I marvel constantly at the stamina and patience in travel of President

and Sister McKay. After this trip, both the members of the choir and I shall realize more than ever the sacrifices the President has made in traveling all over the world bringing the glad tidings of peace and goodwill to all mankind and in building up the kingdom of God on earth.

Following President McKay's return to Salt Lake City, he announced that there would be another temple erected in Europe—thus adding to the work that can be done by the Saints in their homelands for themselves and their kindred dead.

## DEDICATORY ADDRESSES

(Continued from page 798)

are to treasure that trust as they treasure their lives.

We are grateful that the members of the Church recognize that the payment of tithes and offerings bring blessings, make possible the proclamation of the gospel to the ends of the world, and contributes to the carrying out of thy purposes through the building of chapels, tabernacles, and eventually temples wherever churches are organized in all lands and climes.

O Father, we sense that the crying need of the world today is acceptance of Jesus Christ and his gospel to counteract false teachings that now disturb the peace of honest men and women, and which undermine the faith of millions whose belief in thee has been faltering and unstable, because they have not yet had presented to them the eternal plan of salvation.

Guide us, O God, in our efforts to hasten the day when humanity will renounce contention and strife, when "... nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

To this end bless the leaders of nations that their hearts may be cleared of prejudices, suspicion, and avarice, and filled with a desire for peace and righteousness.

As one means of uniting thy children in the bonds of peace and love, this temple and other holy houses of the Lord are erected in thy name.

Help thy people to realize that only by obedience to the eternal principles and ordinances of the gospel may loved ones who died without baptism be permitted the glorious privilege of

entrance into the kingdom of God. Increase our desire, O Father, to fortify even greater effort towards the consummation of thy purpose to bring to pass the immortality and eternal life of all thy children. This edifice is one more means to aid in bringing about this divine consummation.

To this end, by the authority of the Holy Melchizedek Priesthood, we dedicate the Swiss Temple of the Church of Jesus Christ of Latter-day Saints, and consecrate it for the purpose for which it has been erected.

We dedicate to thee, our Heavenly Father, the ground, the building from foundation to turret, and everything pertaining thereto, including all fixtures and furnishings, and pray thee to accept it in completeness; sanctify it, and keep it in thy providence until all for which it has been designed shall have been accomplished.

Enable those who will be appointed custodians to protect it in purity that no unclean person or thing shall ever enter herein. Thou hast said that thy Spirit will not dwell in unclean tabernacles. Neither will it dwell in a house where unwholesome or selfish thoughts abide. Therefore may all who enter this holy temple come with clean hands and pure hearts that the Holy Spirit may ever be present to inspire, to comfort, and to bless.

May this building ever be held sacred, that all who enter may feel a peaceful and hallowed influence, and may those who pass the grounds, whether members or non-members of the Church feel a hallowed influence

and substitute for a doubt or possible sneer in their minds, a prayer in their hearts.

Now, O God, our Heavenly Eternal Father, the faithful membership of thy Church, through love for thee and thy children, have erected to thee by tithes and offerings this holy house in which shall be performed ordinances and ceremonies pertaining to the happiness and salvation of thy children living in mortality and in the spirit world.

Accept of our offering, hallow it by thy Holy Spirit, and protect it from destructive elements and the bitterness of ignorance and wickedness of bigoted hearts until its divine purposes shall have been consummated; and thine be the glory, honor, and praise forever, through Jesus Christ, our Lord and Savior, Amen and Amen!

## PLAN OF SALVATION UNIVERSAL

*Address delivered by President David O. McKay at the second session of the dedicatory service of the Swiss Temple held in Bern, Switzerland, September 11, 1955, 2 p.m.*

For Christ also hath once suffered for sins, the just for unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. (I Peter 3:18-22.)

### I. Three Principles Enunciated

**I**N THIS SCRIPTURE there are enunciated three fundamental and eternal principles of the gospel, the first of which is—

#### 1. The immortality of the soul.

Jesus lived between thirty-two and thirty-three years as a mortal being on earth. During that time he met Peter, James, John, and others whom he ordained Apostles, and many men and women with whom he walked and talked in mortality.

The silencing of his mortal heart—  
THE IMPROVEMENT ERA

beats upon the cross did not end his life. "... being put to death in the flesh," writes Peter, "but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime (or which before time) were disobedient, when once the longsuffering of God waited in the days of Noah..." (I Peter 3:18-20. Italics author's.)

Since Christ met spirits of men who had lived in the days of Noah, then those spirits "had moved and had their being" in the spirit world for hundreds of years. As personalities they possessed intelligence, for Christ "preached" to them. Preached to them what? There is but one inference; viz., the eternal plan of salvation. Note particularly that the place which they inhabited is called by Peter "a prison," not the kingdom of God.

Christ's activity among these spirits during the time that his physical body lay in the tomb is evidence of man's immortality. The fact that human beings who had lived hundreds of years before Christ took upon himself mortality were at the time of his death living personalities and were visited as intelligent entities, gives assurance of the continuation of personality after death.

2. The second principle enunciated by our text has at least the implication that there is but one plan for spiritual attainment.

The persistence of personality after physical death was known by those whom Christ visited. We are justified in assuming that the memory of their mortal lives was then fully incorporated in the memory of their pre-existent state; and that the vista of eternity lay before them. The realization was theirs also that the eternal plan of redemption from mortal death made necessary repenting from weaknesses and evils of mortality. In other words, the necessity of rising above animal instincts and desires—and they would learn that those who had reveled in "the works of the flesh" could not inherit the kingdom of God except by compliance with eternal principles and ordinances. They would realize, also, that noble character, the perfection of the spirit, can be attained only by the application of spiritual virtues enumerated by Paul as love, patience, gentleness, goodness, faith, meekness, temperance, etc.

3. *Baptism essential to salvation*  
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A third principle set forth is that baptism is essential to salvation—"the like figure whereunto baptism doth now save us."

(a) It is a symbol of death for the old weaknesses, indulgences; indeed, the burying of the physical man with all the animal instincts and desires, and the coming forth in newness of life to dwell in the Spirit, and to develop the spiritual attributes.

(b) Baptism is the entrance into the kingdom of God; it is the door through which we pass from the physical plane into the spiritual plane.

(c) Baptism is compliance with a command of God. "Except a man be born again, he cannot see the kingdom of God..."

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.)

This temple, dedicated today, and other temples erected for the salvation and exaltation of the human family contribute to the carrying out of the eternal plan of salvation. The same laws of eternal progress are applicable to all of our Father's children whether living in a mortal or a spiritual existence. Such a universal requirement reflects divine justice. For God to require his children in this mortal state to comply with certain spiritual laws to enter his kingdom and not to make the same requirement of his children living in the

spiritual realm makes his gospel merely a plan of partiality, and such it is not, for "God is no respecter of persons."

Only by compliance with the principles of the gospel can peace and universal brotherhood be attained, and the soul of man progress through-out eternity.

Such a divine plan is needed in this distracted world today.

Referring to the necessity of moral integrity, sincerity, and honesty of purpose in "international relations, the signing of treaties, understandings, conventions, international police," etc, the author of *Human Destiny* (Lecomte du Nouy) writes as follows:

"We should know by this time that their effectiveness depends entirely on the moral character of the men who have draughted them or participated in them. We know that papers destined to settle for ten, twenty, or thirty years the relations between countries and the fate of their peoples, and signed in great pomp, often only engage the momentary responsibility of the signers and are sometimes nothing but short-lived 'scraps of paper.'

"As long as there is no collective conscience, rendering the nations—that is, the citizens, not the governments, jointly liable for the engagements taken by their representatives, treaties will constitute a tragic comedy and it is surprising that anyone can still be their dupe.

"The problem of peace is far too grave and complex to be solved by such superficial methods. It will only be settled by systematic action on the minds of children and by imposing rigid moral structures which, in the absence of real conscience, slower to erect, will render certain acts odious. Were the sense of human dignity spread universally, it would suffice to guarantee the respect of the given word, of the signed engagement, and consequently would confer a real value to all acts and treaties. Peace would be assured without effort, since every citizen would feel morally responsible for the fulfilment of the terms agreed upon.

"Children are trained to behave decently in public, but nobody dreams of making them repeat daily, as a prayer, 'Every promise is sacred. No one is obliged to give a pledge, but he who breaks his given word is dishonored. He commits an unpardon-

(Concluded on page 846)

## HEART BINDING

By Verda P. Bollschweiler

I FIND such rapture in our baby's smile—  
This precious tie that binds your heart to mine;

There was an emptiness until she came—  
The fabric of our days now has design:

To build for her a heritage of faith;  
To plant deep in her soul a love of truth;  
To help her face life calmly, unafraid,  
And keep within her heart the dreams of youth.

These things now form the pattern of our days  
And with great faith I know we shall succeed,

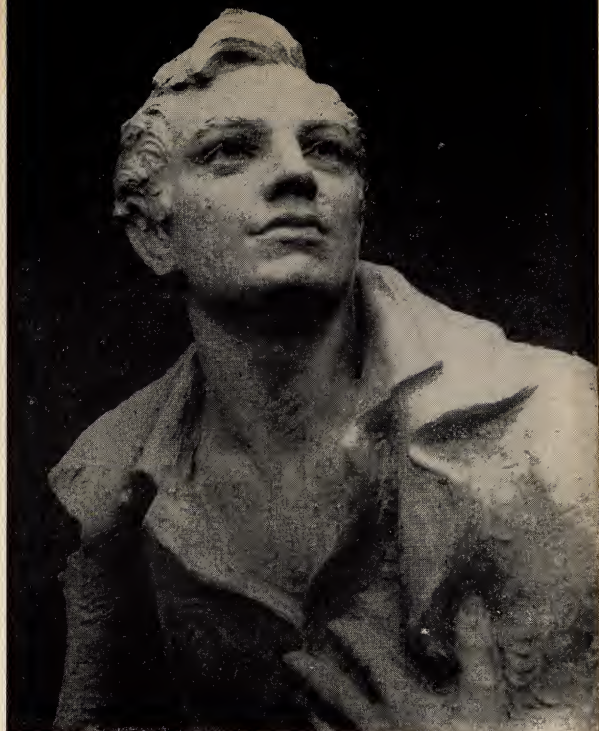
And she shall have an inner loveliness,  
With strength and hope to meet tomorrow's need.

Our days are now complete, and life is good—  
Together we find joy in parenthood.



THE PROPHET JOSEPH SMITH once said: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council in heaven before this world was. I suppose that I was ordained to this very office in that Grand Council."<sup>1</sup> We read in the Bible that this was the case with Jeremiah<sup>2</sup> and John the Baptist who was called to be the messenger to prepare the way before the Lord.<sup>3</sup> Nor were these pre-mortal callings confined to the prophets, for in a remarkable prophecy made by Isaiah, the Lord revealed the mission which was assigned to Cyrus, king of Persia, over one hundred years before he was born.<sup>4</sup> Because of the fact that the original records of the prophets have not come down to us in their purity, many of these important things, "plain and precious," have been eliminated by uninspired men. Fortunately, however, some of these plain parts, through the mercy of the Lord, have been restored, fulfilling the prediction of Moses concerning certain writings that were recorded by him. Among these parts, which the world will not receive, some are given in the Prophet's revision of the scriptures to "as many as shall believe." Among these revelations which are restored, we discover that the Lord informed Abraham that he had chosen rulers from among the intelligences that were organized, to be given rule in various capacities down the ages; and Abraham was one of these who was so chosen.<sup>5</sup> It is reasonable to believe that in the beginning, before the earth was prepared, the Lord would have all things organized from the beginning to the end of time. It is written in the scriptures "Thus the heavens and the earth were finished, and all the hosts of them."<sup>6</sup> This is equivalent to the Lord saying that everything was in preparation to be placed on the earth in its due course when mankind should be placed upon it.

From what was written on the brass plates obtained by the sons of Lehi we have learned of some remarkable predictions concerning both Moses and Joseph Smith and the part assigned to each in the beginning. Lehi has given us this record con-



Sculptor Avard Fairbanks' interpretation in clay of the boy "Joseph Smith in Prayer."

## The Prophet Joseph Smith

by President Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

cerning the missions assigned to Moses and to Joseph Smith.

"Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

"Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

"And I will give unto him a com-

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<sup>1</sup>Teachings of the Prophet Joseph Smith, p. 365.

<sup>2</sup>Jeremiah 1:5.

<sup>3</sup>Malachi 3:1, Luke 1:13.

<sup>4</sup>Isaiah 44:28; 45:1-3.

<sup>5</sup>Abraham 3:22-23.

<sup>6</sup>Gen. 2:1.

## EDITOR'S NOTE

December is the sesquicentennial of the birth of the Prophet Joseph Smith. Mankind will always be blessed by what the modern-day Prophet accomplished, under direction from on high, during the short thirty-nine and one-half year span of his mortal existence. President Joseph Fielding Smith of the Council of the Twelve, himself a grand-nephew of the Prophet, has graciously written this tribute to the man who ushered in the Dispensation of the Fullness of Times.

mandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

"And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

"And Moses will I raise up, to deliver thy people out of the land of Egypt.

"But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

"And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his  
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hand, by the power of the Lord shall bring my people unto salvation."<sup>72</sup>

These prophecies concerning the work of Moses and that of Joseph Smith were recorded on the brass plates obtained by the sons of Lehi. In fulfillment of the Lord's promise, these few sentences have been restored; and we hereby learn something of the greatness of the mission of the Prophet Joseph Smith. Among those who were called in that great council, he held a place of distinction and honor, and a wonderful work for the salvation, not only of the house of Israel but also for all mankind on the face of the earth, was foreordained and assigned to him ages before he was born. President John Taylor spoke truly when he said: "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."<sup>73</sup>

It seems to me that even we, the Latter-day Saints, who have accepted him as a Prophet of God, have to a great extent failed to recognize him and esteem him as fully as we should for the great work which, under the guidance of Jesus Christ, he performed for us and for the whole world. Yet, like so many of the prophets of old, and even the Savior himself, he has received the thanks of an unbelieving world by sacrifice and martyrdom.

Any who think that the Father and the Son are without knowledge of the history of this world from its beginning to its end, have reason to humble themselves and repent. The day will come surely, when the Lord will reveal all that was made known to Enoch, Moses, and the brother of Jared, which is now hidden from our knowledge because of the ha:dness of our hearts, for this cannot come only in a day of humility and righteousness.

<sup>72</sup> 2 Nephi 3:5-15.  
<sup>73</sup> D & C 135:3.

## A BRIEF CHRONOLOGY OF THE LIFE OF THE PROPHET JOSEPH SMITH

December 23, 1805—Born at Sharon, Windsor County, Vermont, the son of Joseph and Lucy Mack Smith.

About 1818—Moved to Smith farm at Manchester, near Palmyra.

Spring 1820—Received the vision of the Father and the Son in a grove of trees on the Smith farm.

September 21-22, 1823—Visitation by the Angel Moroni.

January 18, 1827—Married Emma Hale.

September 22, 1827—Received custody of the Book of Mormon plates.

April 7, 1829—Oliver Cowdery began as Joseph's scribe.

May 15, 1829—John the Baptist restored the Aaronic Priesthood.

May-June 1829—Peter, James, and John conferred the Melchizedek Priesthood.

Late March-early April 1830—Book of Mormon came from the press.

April 6, 1830—The Church organized at Peter Whitmer's home, Fayette, New York.

January-February 1831—Moved to Kirtland, Ohio.

August 3, 1831—Dedicated site for temple at Independence, Missouri.

November 8, 1832—Visited by Brigham Young, Heber C. Kimball, and others from Vermont.

February 27, 1833—Received revelation on the Word of Wisdom.

March 8-18, 1833—Organized First Presidency of the Church.

October 5, 1833—Went on mission to Canada.

February 14, 1835—Twelve Apostles called at Kirtland.

February 28, 1835—The Seventy called at Kirtland.

March 27, 1836—Dedicated the Kirtland Temple.

About June 1, 1837—Called Heber C. Kimball to undertake a mission to England.

January 12, 1838—Flees from Kirtland with Sidney Rigdon "to escape mob violence."

Winter 1838-39—In the Liberty Jail in Missouri.

May 1, 1839—Arranged land purchases for the future site of Nauvoo.

April 15, 1840—Sends Orson Hyde to Palestine to dedicate that land for the return of the Jews.

December 16, 1840—Nauvoo charter passed the Illinois legislature.

February 3, 1841—Presented ordinances establishing Nauvoo Legion and University.

December 24, 1841—Announced plans for an immigration agency to be established for Church immigrants in England.

March 1, 1842—Began publishing the Book of Abraham in the *Times and Seasons*.

March 17, 1842—Organized the Relief Society of the Church.

May 4, 1842—Gave the temple endowment to a selected group meeting in the private office of his store in Nauvoo.

August 5, 1842—Propheesied that the Saints will remove to the Rocky Mountains.

June 27, 1844—Killed by the mob at Carthage, Illinois, shortly after 5:15 p.m.



## DEDICATORY ADDRESSES

(Concluded from page 843)

able crime against his dignity, he betrays himself; he covers himself with shame; he excludes himself from human society.”

### Conclusion

“Let every man remember that the destiny of mankind is incomparable and that it depends greatly on his will to collaborate in the transcendent task. Let every man remember that the Law is, and always has been, to struggle and that the fight has lost nothing of its violence by being transposed from the material onto the spiritual plane; let him remember that his own dignity, his nobility as a human being, must emerge from his

efforts to liberate himself from his bondage and to obey his deepest aspirations. And let him, above all, never forget that the divine spark is in him, in him alone, and that he is

free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and for Him.” (*Human Destiny*, by Lecomte du Nouy.)

The restored Church of Jesus Christ is the plan given by our Heavenly Father whereby every human being who can think for himself or herself may work with God for the happiness and salvation of his or her soul. Reasonableness and justice would demand universal application of eternal principles and ordinances to persons living in mortality and to those living in the spirit world.

Only thus may God's work and glory be consummated through the immortality and eternal life of man.



## Before We Learn to Live

Richard L. Evans

AN ANCIENT philosopher offered this interesting observation: “If we could be twice young and twice old, we could correct all our mistakes.”<sup>1</sup> There is no real assurance that this is so because too many of us repeat our own errors, even when we know better. But sometimes we well may wonder why we have to live so long before we learn to live. There are many things we might wish we had learned sooner instead of later in life. There are many mistakes and misunderstandings along the way: mistakes of judgment, bad beginnings, false steps, lost time, and unpromising pursuits. There are strained relationships between people who should be close to one another, between people who have every natural reason to keep close, but who have differed and drifted apart. There are errors of understanding, quarrels, prejudices, unwise actions, and unwise utterances. And then sometime, somewhere along the way we learn somehow to misjudge less, to understand more; to be more charitable, to live with less friction, with less resentment, with less quick condemnation. Somewhere, sometime, somehow along the way we are likely to acquire more patience and understanding in our hearts. But well we may wish that we had learned some things sooner instead of later in life. Of course, some do learn them sooner. Some seem to mellow and to mature in judgment and wisdom and understand-

ing earlier than others. But many of us live a long time before we seem to learn some of the fairly simple things that could have made life easier and finer for us and for others also. But as to living so long before we learn to live: This, no doubt, is one of life's principal purposes: to live—and to learn. We can't go back—not any of us, not at any time. But with an immortal future before us, we can go forward with the assurance that nothing we have really learned is ever lost. And our failures and faltering are in part growing pains. “If we could be twice young and twice old” could we correct all our mistakes? It isn't likely. And anyway that isn't the way a loving Father has let us live. But we can face the future with an assured faith that somewhere along the everlasting journey we shall know that the groping, the reaching, the wondering, the trying and failing, and trying again, honestly and earnestly, will prove to be worth more than all the effort—and the future will justify our faith.\*

### *“The Spoken Word”*

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, SEPTEMBER 18, 1955.

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\*Revised.

<sup>1</sup>Euripides, *The Suppliant Women*, 421 B.C.

## THE CHURCH MOVES ON

(Continued from page 790)

succeeds President J. Melvin Toone. President Lewis is currently presiding over the West Utah Stake in Provo. As a young man he filled a mission in the Southern States. He is a former bishop of the Provo Second Ward. He has been active in MIA and Sunday School work as well as community affairs in Provo. Accompanying him to this mission field will be his wife and their two youngest children, JoAnn and Jay.

**10** THE SWISS TEMPLE remained open for public inspection.

The First Presidency announced the appointment of Elder Fred W. Stone as president of the Tongan Mission, succeeding President D'Monte W. Coombs. President Stone filled a mission in Tonga from 1926 to 1929. He has been active in the MIA and Sunday School in the Aberdeen Ward, Blackfoot (Idaho) Stake, as a ward clerk of the Stockton (California) Ward, as a mem-

ber of the bishopric of that ward, president of the high priests' quorum, and as a member of the high council of the San Joaquin (California) Stake. At the time of this appointment to preside in the mission, he was serving as the clerk of San Joaquin Stake and co-ordinator of the Northern California welfare region. Mrs. Stone and their youngest son, David L., will accompany him to the field of labor. His brother is President Howard B. Stone of the Samoan Mission.

The appointment of Elder Charles E. Mitchener as assistant general secretary of the YMMIA was announced.

The Salt Lake Tabernacle Choir gave its concert at Bern, Switzerland.

**11** PRESIDENT David O. McKay offered the dedicatory prayer in the Swiss Temple. Among those attending the service were Elders Spencer W. Kimball, Ezra Taft Benson, Henry D. Moyle, and Richard L. Evans of the Council of the Twelve. Dedicatory services were repeated twice daily through September 15.

Elder Grant M. Burbidge sustained as president of the Pioneer (Salt Lake City) Stake, succeeding President Henry A. Smith, recently called as president of the Central Atlantic States Mission. President Burbidge's counselors are Elder Gerhardt Drechsel, who held that position with President Smith, and Elder LaMont W. Olsen. Elder Howard Norton, President Smith's second counselor, was released with him.

The Salt Lake Tabernacle Choir sang at the dedicatory services of the Swiss Temple.

The Columbia Broadcasting System's radio network released the tape recording that the Tabernacle Choir made in Royal Albert Hall, London, during the choir's regular Sunday morning program time.

## The London Temple

(Concluded from page 810)

son has been appointed gardener. The beautiful formal gardens occupy about one-third of the property. It is a site of natural beauty the year around.

Elder Edward O. Anderson said that the temple will be constructed of cut, Portland stone—something like Indiana limestone—and will have a spire of perforated aluminum.

(We are indebted to President A. Hamer Reiser of the British Mission and Elder Gayle Edwards Baddley, associate editor of the *Millennial Star*, for assistance in writing this article.)

## The Blessing of Willing Work

Richard L. Evans

**T**HERE is in most of us at times a tendency not to do anything that is difficult to do, not to perform any unpleasant service or engage in any inconvenient activity. The tendency is often more apparent in our younger years when we haven't yet had to learn some things which later in life we find that we must learn. In every family, in every household, in every business and community and country, there are difficult, tiresome, tedious things to do—and someone has to do them. But sometimes young people grow up expecting everything to be placed before them, and sometimes they ask: "Why should we work?" "Why should we do anything we don't want to do?" "Why should we spend any part of our precious days doing difficult things when there are easier and more pleasant pastimes?" There are many answers to this kind of questioning. One that suggests itself is this: It was a wise and loving Father who gave us work to do, a Father who knows our needs and who holds our happiness close to his heart. (Not that work doesn't become monotonous at times! Anything can become monotonous. Even so-called play or pleasure can become monotonous. And above all, idleness can become monotonous. But it wasn't intended that any of us should live effortlessly or follow our own irresponsible pleasure. The Lord God made that clear when our first parents were sent out from the Garden of Eden.) Work is one of the greatest gifts that God has given: not just the labor required for actual existence (even the dumb beasts do what they are made to do or must do for sheer sustenance), but work done beyond sheer necessity, work and effort for the opportunity to learn, for the power to improve, for the satisfaction of serving, of creating, of doing, of discovering. One of the greatest lessons of life is to learn to find joy in doing things we ought to want to do, even when we don't want to do them; for any day is a disappointing day if it is allowed to pass without some sincere sense of accomplishment.\*

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER XSL AND THE COLUMBIA BROADCASTING  
SYSTEM, SEPTEMBER 11, 1955

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\*Revised.



# Your Page and Ours

Dear Editors:

Fort Barry, California

ALONG with my change of "army address" to "civilian address" I wish to take this opportunity to thank all of the wonderful people connected with the ERA for such an outstanding magazine.

The ERA means everything to me. It has brought me much closer to the Church during my two years of army service. I became a member of the Church soon after entering the army, and most of the time it has been somewhat difficult for me to be very active in Church activities. Consequently, I have had to depend mostly on reading for my study of the Church and of the gospel. The ERA has truly been my main "teacher." There is no magazine anywhere that is finer than THE IMPROVEMENT ERA. I'm sure every member of the Church would agree with me.

May our Heavenly Father bless you always.

Sincerely,

/s/ Cpl. Dewey M. Pendleton

West Jordan, Utah

Dear Sirs:

ENJOY every page of the ERA each month; it seems as though whatever my problem or need, the ERA has some way of knowing just the right time and words to help. I especially love the beautifully illustrated covers. Each seems to be a poem in itself.

Sincerely,

/s/ Joanne B. Rose

Hilo, Hawaii

Dear Editors,

A FEW months ago I received my first copy of THE IMPROVEMENT ERA, through the courtesy of Elder and Sister Chase, and I want to express how happy and thankful I am to be receiving such a wonderful magazine and my congratulations for the publication of such an inspiring magazine. It not only informs me of the activities of the Church, but it is an inspiration for me to read the messages of the various leaders of the Church.

May the Lord bless you in continuing this marvelous work and my sincere appreciation for your efforts.

Sincerely,

/s/ Sumiko Nakao

Yuma, Arizona

Dear Editors:

AM happy to be able to report that my issues of THE IMPROVEMENT ERA are now coming through with no difficulty. I have received the April and May issues and expect the June issue shortly. Thank you very much for your kind efforts and those of your staff. The ERA goes so far in helping to maintain a steady balance for those of us that are in the service. It has given me much satisfaction and aid. . . .

Sincerely yours,

/s/ Zenith R. Baker, PFC

## TROOP #346 ATTAINS RECORD

Boy Scout Troop #346 of the Tooele Eleventh Ward, Tooele (Utah) Stake has had one hundred percent in their advancement programs for six consecutive months and have had a very high percentage of attendance at their regular weekly Scout meetings.

Seated in the photograph, left to right: Ken England, Roger Murray, Gerald Rydall, Dale Winchester, Clyde Tanner, Oran G. Mueller (second counselor in the ward bishopric), Eldon Pugh

(scoutmaster), Floyd Hyde, Jay Riding, David Barlow, Jerry Edwards, Buddy Gibson.

Back row: William A. Edwards (assistant scoutmaster), James Winchester (district commissioner), Veldon McBride, Ross Rydall, Jimmie McBride, Brent Curry, Ralph Edwards, Berry England, Dan Murray, Raelon Palmer, Robert Nash, Richard England (district commissioner), Ross Rydall, Glen Sherwood (institutional representative—age group assistant, YMMLA).

## The Light Touch

Golf: A sport in which the ball usually lies poorly—but the player well.

—Fireman's Fund Record

Garage Owner: "Fifty dollars? That's outrageous. I wouldn't pay Michelangelo that price to paint my garage!"

Painter: "If he does it for less, we'll picket the place."

—Recorder

Sleep is the best cure for worry, provided you do it instead.

—South Bend Tribune

Men who hang around waiting for something to turn up should begin with their own sleeves.

—Atlanta Constitution

A boy sought a job at a drugstore and was asked his name by the pharmacist.

"Alexander Graham Bell."

"That's a pretty well-known name, isn't it?"

"It ought to be," the boy replied. "I've been delivering groceries around this neighborhood for two years."

—Telephone Magazine

Los Angeles, California

Dear Brother Curtis:

SOMEbody was kind enough to send me a copy of this magazine which contained the article "Spiritualized Scouting." My compliments to you! This is indeed a fine treatise, and you have handled it well. Congratulations!

Believe it or not, this is the first time I have actually read a copy of THE IMPROVEMENT ERA from cover to cover, including President McKay's "Concerning Faith," the article on the new Swiss Temple, and "We're Going to a Hukilau."

I was particularly impressed with the poetry page (poetry is a secret passion of mine—I read any and all).

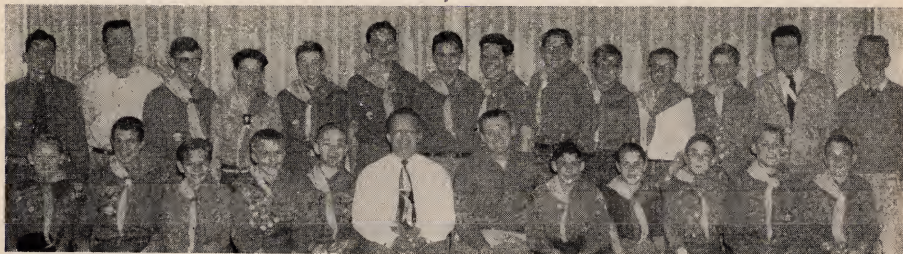
Kind regards and "May the angel of the Lord ride on your left shoulder as you go about your Father's business."

Sincerely yours,

BOY SCOUTS OF AMERICA

/s/ Don W. Moyer

Regional Scout Executive









A BENEFICIAL AGENT GIVES "FRONT PORCH" INSURANCE COUNSEL — ABOUT 1905.

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